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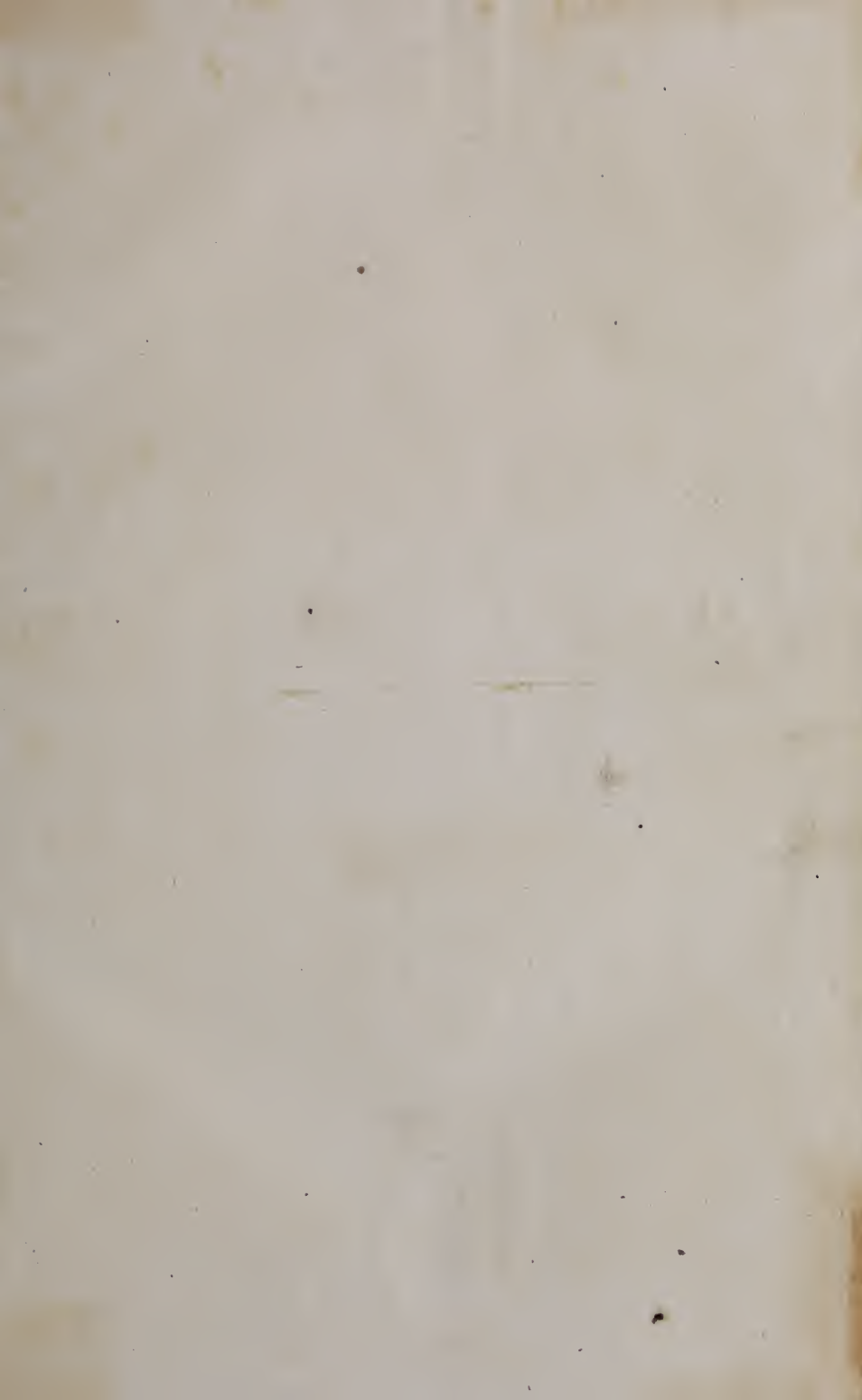
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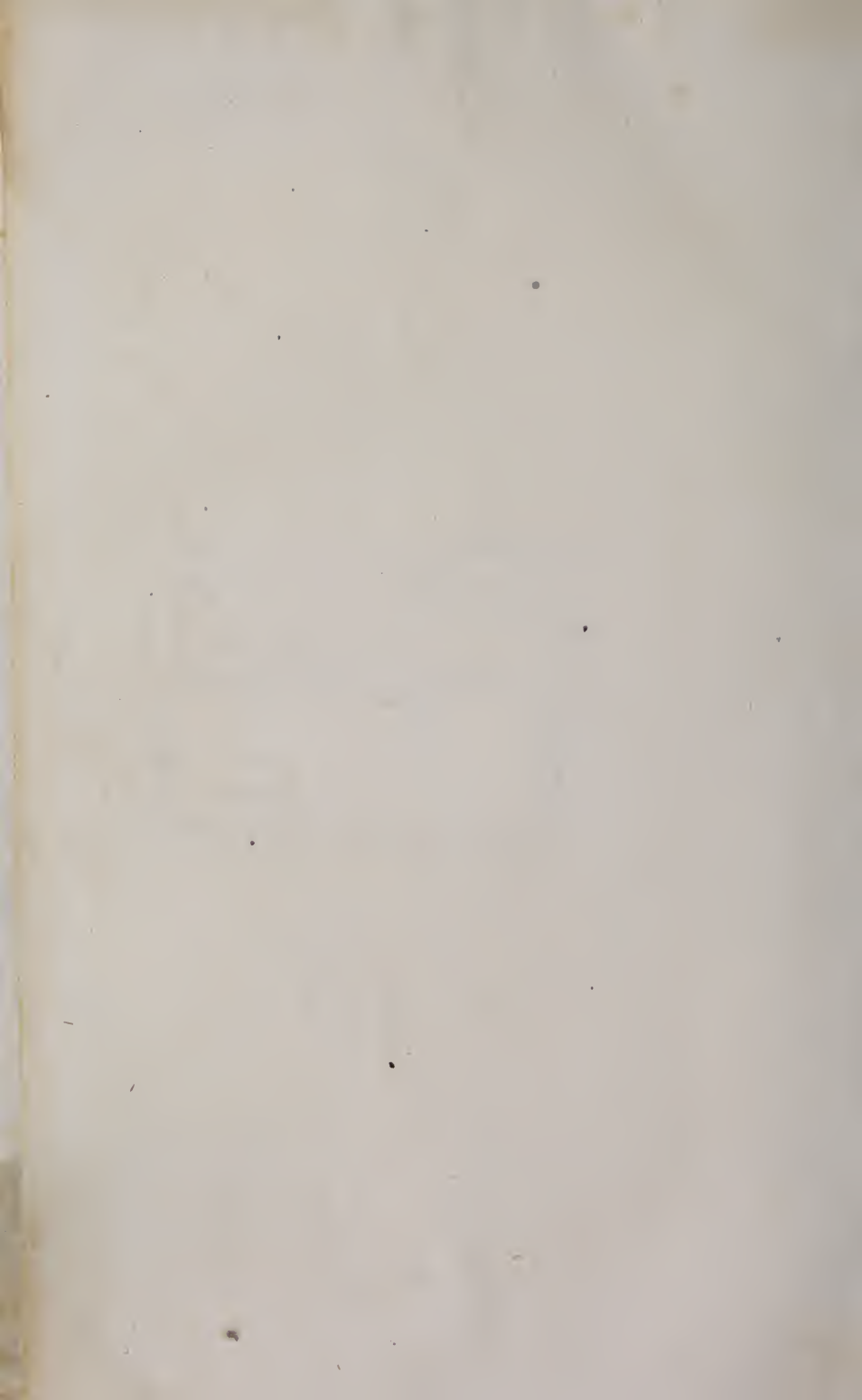
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Christian World

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

Vol. V.

FEBRUARY, 1854.

No. 2.

THE CONTENTS OF THE PRESENT NUMBER.

We endeavor to make every number of our Magazine interesting and instructive; but we think that the present will be found to be more so than ordinary. The letters from France, Piedmont, and other parts of our field are highly important. And so, too, are several of the articles of a general nature which we give on this occasion, such as those relating to *Liberty of Conscience, Roman Catholic Prayer-Meetings, Lectures to Romanists and Protestants*, etc.

The Board have recently voted \$400 to the Evangelical Society of Belgium, \$1000 to the Evangelical Society of Geneva, \$1000 to the Waldensian Table, (for missions in Sardinia, of which Dr. Revel gives such an interesting account in his letter,) and \$1000 to the Central Protestant Society of France, in addition to their usual grant to the Evangelical Society of Paris, for the support of fifteen missionaries. These grants show that the Board are enlarging their operations abroad, so far as the continent of Europe is concerned. They desire greatly to extend them in Ireland, Canada, and South America. They will certainly do so, if our friends and patrons will liberally and promptly give their support. Now is the time when their aid is greatly needed. We are in the midst of the winter, when the work, especially that of visiting from house to house, and reading and distributing the Sacred Scriptures, can be done with best advantage in many of the fields of our labor.

OUR PLATE, AND THE ORDER OF BENEDICTINES.

The Benedictines were the most ancient of all the Orders of the Roman Catholic Church. Their founder was St. Benedict of Norcia,
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(a town in the States of the Church, some forty miles from Rome,) who was born in the year of our Lord, 480. This remarkable man, founded a monastery on Monte Cassino, in the neighborhood of Naples, and drew up a code of rules for its inmates. These rules were extensively adopted by the monasteries founded in Western Europe, for more than six hundred years. In process of time there were more than a dozen branches of the Benedictine Order, some of which became very celebrated, such as the Clugniacs, (from Clugny in Burgundy, France,) the Carthusians, the Cœlestines, the Cistercians, Bernardines, the Trappists,* etc. etc. In the 12th and 13th centuries arose the Orders of the Augustinians, the Carmelites, the Dominicans, and the Franciscans, and their many branches. And in the 16th century arose the last, most effective, and most dangerous of all the six great Orders, THE JESUITS! This powerful and unscrupulous Order was organized to meet and withstand the Reformation, and most dreadful has been the collision during three centuries.

Of all the Orders, the Benedictines have been, on the whole, the most useful and the most respected. In England they were called the *Black Friars*, from the color of their dress. They were the friends of knowledge, and cultivated literature to a far greater extent than most of the other Orders. Some of their monasteries, among which we may mention those of Monte Cassino, Monte Virgine, Valladolid, Montserrat, Fulda, Clugny and Moelk, became very celebrated. Among the learned men who belonged to their order we may name Alcuin (the founder of the University of Paris,) Anselm and the Venerable Bede. Augustin, who came to England in 596 to convert the heathen Saxons, and became the first Archbishop of Canterbury, was a Benedictine. Some of the "fathers" of this Order rendered most important service to the cause of letters in the middle ages, and in those immediately subsequent to the invention of the Art of Printing. The "Benedictine edition of the Fathers of the Christian Church" is still greatly esteemed, and in great demand.

It is matter of record that the Benedictine Fathers lived well, at least in many of the great monasteries. One would certainly infer as much from the appearance of things as indicated by the Plate

*There was a branch of the Benedictines in France that derived their name from the Valley of Fontevraud (in Poitou,) in which it took its rise. In this branch the *nuns* were the superiors, and the *monks* subject to them! This branch had fifty-seven monasteries in France, which were all suppressed in the Revolution of 1789.

which is given in this number—particularly during the season of Carnival. But “good living,” in the sense of having a plenty of good things to eat and drink, was far from being confined to the “fathers” of the Benedictine Order. There are occasions when the Romish priests and nuns, even in our own country, do not disdain “good cheer,” and actually give way, even on very sacred occasions (such as the consecration of a church, the reception of the veil, etc.) to enormous festivities.

Pope John XXII., who died in 1334, found, after exact inquiry, that since the rise of this Order, it had produced twenty-four popes, near two hundred cardinals, seven thousand archbishops, fifteen thousand bishops, fifteen thousand abbots, above four thousand saints, and had held upwards of thirty-seven thousand monasteries; and that as many as twenty emperors and ten empresses, forty-seven kings, fifty queens, twenty sons of emperors, forty-eight sons of kings, more than one hundred princesses, (daughters of emperors and kings,) besides dukes, marquises, earls, countesses innumerable had belonged to this Order.

ROMAN CATHOLIC PRAYERS FOR THE CONVERSION OF PROTESTANT COUNTRIES.

There is scarcely anything in the doings of Rome in these days which have more interested us than her Prayers for the Conversion of Protestant Nations. Many of our readers have doubtless read of the efforts of Father Ignatius, (the Rev. Mr. Spencer, a convert from English Puseyism to Romanism,) who has for many years been stirring up the Roman Catholics of Ireland, and those of France, and other countries on the continent, to offer up special prayer for the conversion of England to the Faith of Rome. The amiable and benevolent spirit of this scion of a noble English House has greatly interested all who have ever made his acquaintance. With great zeal and perseverance, united to great simplicity and meekness of manners, this remarkable man, now no longer young, still pursues this one great object of his life—that of securing the recovery of his native land from the Reformed to the Romish Doctrine. With him, *prayer* seems to be everything. The earnestness of discussion, and the strife of polemics, he leaves to Wiseman, and Newman, and John of Tuam, and such like Champions of Rome, and calls upon all who

will listen to his voice, to retire with him to the solitude of the closet, the cloister, and the sanctuary, and pray to God, or rather to the "Mother of God" (as Rome impiously styles the blessed mother of our Lord) and the Saints, for the Conversion of Old England. This one great subject presses day and night on his heart. For this he journeys and watches, and exhorts and prays—year after year. It is impossible not to respect such feelings and such a character, however much we may be convinced that erroneous views and motives have shed a disastrous influence on both.

But the man who has done most to institute and organize prayer, if we may be allowed the expression, among the Roman Catholics for the conversion of Protestant and other heretical countries to the Romish Faith, is the venerable Curate of the Church of St. Eustache, in the city of Paris. This remarkable man has actually founded an *Association for Prayer*, which ramifies over all France, and embraces many hundreds of thousands of people. Even so long as ten years ago, the members of this Association exceeded a million! Like Father Matthew, he furnishes a small medal to every member. The terms of membership are very simple. All that is required is to engage in a solemn manner to repeat one or more *Pater Nosters* (the Lord's Prayer) and the *Ave Maria*, (or Hail, Mary,) every day, with the *intention* that these prayers shall stand, in Heaven's account, in favor of the extension of Rome's dominion! If parents find that it is at any time irksome or inconvenient to offer up these prayers, they can engage their children to say them, and this will have the desired efficacy!

A few years ago, when in Paris, we went one Sabbath night to the Church of St. Eustache to hear the worthy old curate preach, and to be a witness of the service of prayer which every Sabbath night follows the sermon. On that occasion the sermon was on Repentance as a preparation for Easter, which was near at hand. The discourse contained many good things—such as no evangelical Protestant could object to. Towards its close, however, the doctrine of Penance was dragged in, as usual with Roman Catholic preachers, to the great detriment of the Truth contained in the other parts.

The sermon being finished, the benevolent old preacher gave notice to the congregation that there would be a season of prayer, after an interval of a few minutes granted for the purpose of allowing those to retire who were unwilling or unable to remain longer.

After all was quiet, he arose in the pulpit and stated to the five or six hundred people who staid, the subjects of prayer for the occasion.

And first of all, he said that he desired their prayers for five or six hundred young people of the Parish (which embraces some 36,000 inhabitants!) who, he said, were very giddy and thoughtless. "It is true," said he, "that they do not ask your prayers, poor things, but nevertheless they greatly need them." In the next place, he requested their prayers in behalf of a young man who was present, that had been very profligate, but now desired to abandon his sinful ways. He read a portion of a letter which he had received from this young man, which was certainly a singular rhapsody, but contained here and there some ideas which showed a desire for instruction in regard to religious things. And then the venerable Curate asked the prayers of the congregation for eighty poor people, and forty-three sick persons of the parish—some of them near unto death. He also asked their prayers for twenty-three Protestants and seventeen Jews. After that he went on to ask their prayers for Spain, poor, distracted Spain,—formerly at the head of the Catholic world, but now in a sad and almost ruined condition. "We are called on," said he, "by the Encyclical letter of his Holiness, the Pope, to pray for Spain" "And finally," he added, "do not forget England and Russia." I expected that he would bring in the United States, but he did not that night. The Sabbath evening previous, he spoke at some length about *England*, and said that he had good news to tell of that country—namely, "that twenty-two ministers of the Anglican, or Established Church, had their faces turned Romeward."

After having announced these general subjects of prayer, he descended from the pulpit, repaired to the altar, went through the service of the mass, and then kneeled down before the altar, and remained in that position about twenty minutes, engaged no doubt in prayer; the congregation, in the meanwhile stood up, and, following the Choir, chaunted the Psalms for the Evening Service. At the close, the people quietly retired; and this was a Roman Catholic Prayer-meeting. Although I could not but respect the feelings and apparent devoutness of the congregation, among whom were many who were evidently of the middle class of Society, I was certainly astonished at this mode of praying for definite and important objects. And yet this is Rome's way of engaging the prayers of her children in behalf of what she deems desirable. It is to repeat the *Pater Nos-*

ter and *Ave Maria*, or other general prayers, *in reference to the objects in question*,—that is with the *intent* that those objects are to receive the efficacy of the prayers offered upon the occasion! How different from an intelligent and earnest pleading for the objects of prayer, which any well-instructed Protestant considers to be necessary to that solemn and important exercise. And yet this is of a piece with the whole system of Romanism. It is essentially a *Religion of form*. And how can we know this fact without feeling a lively desire to see its votaries become acquainted with the simple, and beautiful, and reasonable religion of the Gospel? An intimate knowledge of the observances which Romanists have of everything that constitutes true Christianity would lead us to pity them, and to pray and labor earnestly for their enlightenment and salvation.

Just such prayers as we have described are now offering up, at the recommendation of the Head of the Church, by the Romanists of our country for its conversion to the Romish Faith. Such prayer-meetings as that which we have spoken of are now held in many places in our land by the more devout "Faithful," that this land may be made a Roman Catholic country, and blest with the superstitions, and errors, and priestcraft of the Church of Rome. Reader! think of this.

MR. LEO'S COURSE OF LECTURES AT NEWARK, N. J.

In our last number we mentioned that a course of lectures on some of the prominent doctrines of Romanism was in process of delivery in Newark, (N. J.) by the Rev. Patrick J. Leo, and stated that, although there were some manifestations of a determination among a portion of the Roman Catholic population of that city to make disturbance, yet, owing to the firmness of the Mayor, there was no serious interruption attempted after the first evening.

The subjects, which Mr. Leo discussed with much ability, and in a very interesting and attractive manner, were: The Doctrine of Confession, Transubstantiation, the Invocation of the Saints, etc.

The hall was filled every night by a most attentive audience, among whom were not a few Romanists, who heard many truths which must have been new to most of them. We cannot but hope that much good will result from these lectures—so Christian and faithful in their spirit, and so totally different from those of some of the self-appointed lecturers who have traversed the country for the

last several years, abusing Roman Catholics, and wounding their feelings, as well as attacking the errors of their church in a rude and unnecessarily harsh and offensive manner. Mr. Leo's great object is to enlighten and save,—not to abuse and ridicule.

After the series of lectures was terminated, Mr. Leo delivered, at the request of many of those who had heard the Course, another lecture, at which something like \$100 were raised towards the defrayment of the expenses of the hall, light, attendance, etc., for the previous lectures. We subjoin the very just and appropriate notice of that lecture and of the subsequent proceedings, which appeared the day following (Dec. 21) in the *Newark Daily Advertiser* :

“Rev. Mr. Leo delivered a closing lecture last evening at Washington Hall, to a large audience. He began by saying there was as much perhaps to admire in the past history as in the present greatness of this Republic. For ages had America, like a rich jewel, lain hidden in the hand of God, and when in the fullness of time He opened it to mankind's admiring gaze, it flashed before them with a brilliancy and a beauty entirely its own.

“He gave a brief sketch of the state of things in Europe, particularly in England after the Reformation, and prior to the departure of the Pilgrims for America. He asked, What was the object of their coming to these shores? and showed that it was to enjoy the privileges of civil and religious liberty.

“Now, if there is in our midst a power which is silently seeking to sap the foundation of this liberty, how ought every true American to endeavor to counteract it? Yesterday this country opened its arms to receive this power; to-day it aims a deadly sting at the country's bosom. Yesterday its representatives were a few squalid wretches; to-day it sends its mitred prelates in royal pomp through this republic. It acknowledges allegiance to a foreign prince, and by its will takes its shape and direction. It aims to bring this country under its yoke. It consigns to hopeless perdition all who refuse to yield obedience to it, and stamps its every act with the seal of a pretended infallibility—I speak of Romanism.

“Between Romanism and Republicanism there is, and will be, opposition. And this opposition arises not from any outward circumstances or incidental relations of the two, but from their very nature and essential elements. In design, in interest, in constitution, they are both unlike and irreconcilable.

“It is true that Romanism may exist in a republic, but it will be as the serpent was in the garden of Eden—not to remain satisfied with the happiness there afforded, but seeking to carry out its own treacherous designs.

“In proportion to the power of Romanism in a Republic, will be the decline of that republic. Romanism will demand what Republicanism will find it inconsistent to allow. Republicanism seeks to make the people the

great governing power; Romanism seeks always to keep the people in subjection—to make the people as nothing. In its very constitution it is monarchical. Its head, the Pope, is a temporal Prince; his officers of State, the Cardinals; beneath them, the Archbishops; lower still, the Bishops; after them Vicar Generals; their subalterns are the priests, and underneath the priests, underneath all are the people.

“American Republicanism repudiates the idea of all connection between Church and State. Romanism, on the contrary, seeks not only to establish this connection, but holds that the Church must be above the State and govern it. In proof of this he quoted from the Encyclical letter of the late Pope Gregory XVI. Between Republicanism and Romanism there can be no agreement, because of the *persecuting spirit* of the latter. Rome will suffer no religion but her own unscriptural one to exist where she has absolute control.

“In proof of this, the lecturer quoted the standard authorities of that Church—1st, The Bishop's oath; 2d, The teachings of three of Rome's most learned and reliable Doctors of Divinity, on the subject of the persecution of heretics. These are, Thomas Aquinas, Cardinal Bellarmine, and Dr. Dens. 3d, He brought forward the decisions of the General Councils which sanction the persecution of heretics; and the teachings found in the notes in the Rhemish New Testament.

“Having established the opposition of Roman Catholicism to Republicanism, by several additional proofs, the lecturer proceeded to draw a distinction between Romanism, *as a system*, and the Roman Catholics as individuals. ‘Let no man,’ said Mr. Leo, ‘imagine that I desire to impute to Roman Catholic men, indiscriminately, the abominations of the Papal System. On the contrary, I respect and highly esteem many individuals of that Church, and shall ever urge the duty of cherishing towards them the feelings of kindness and charity.’ He paid them a handsome compliment for their many excellent traits of character, and deplored the ignorance in which the masses of them were kept, of the nature and designs of their own Church by the hierarchy.

“He closed with an eloquent appeal to the audience to guard the interests of the Republic against the coil of the Papacy, and reminded them of the declaration of Lafayette to President Adams, that, ‘If the liberties of this country are ever destroyed, it will be by the hands of Jesuits.’ The lecture was marked by great ability, and was received with high satisfaction.

“At the close, the audience unanimously adopted the following resolutions:

“*Resolved*, That the thanks of this meeting be tendered to Mr. Leo for the able exposition he has given of the nature and workings of the Papal

system—the vast importance to the American people of diligently guarding against its encroachments—and for the happy manner in which he has executed the work in the ‘course of the lectures’ now brought to a close.

“—That in the judgment of this meeting, the lectures of Mr. Leo have been of great use in removing ignorance, in subduing prejudice, and in strengthening the faith of the people in the principles of evangelical religion—and also in exciting in their hearts a deep sense of the value of civil and religious liberty, and of the importance of maintaining these invaluable rights and privileges, at every possible hazard.

“—That the thanks of this community are due to the officers of the American and Foreign Christian Union Society, for the course of lectures delivered here by Mr. Leo, under their patronage—and for the unwearied and well-directed efforts in spreading the pure Gospel of our Redeemer among the Roman Catholic population of our land and the world—and we pledge to them anew our sympathies, our prayers, and our cheerful co-operation.”

It is probable that the Board will prosecute this mode of diffusing light and of doing good to both Protestants and Romanists, by public Lectures, quite extensively, as soon as they can organize a corps of well-qualified and effective lecturers.

LIBERTY OF CONSCIENCE.

(For the American and Foreign Christian Union.)

As every man must give an account of himself to God, and no one can answer for him; (for God has proclaimed that *every one must answer* for himself, and “every one must bear his own burden,”) then, it is every one’s duty to examine and think, decide and act, *for himself*.

If he permit another to do so for him, and thus be led into error, it is at his own risk. He must still answer to God for himself, and for this neglect to exercise the judgment which God has given him.

But for this purpose, *he must be free to inquire and decide*; and God having made and left him so, *man* can have no right to force him. For, if he has such a right, then (according to what party has the power for the time,) they may compel him to become an *Atheist* or *Infidel*, *Mohammedan* or *Hindoo*, *Jew* or *Christian*, *Protestant* or *Romanist*, at their pleasure. But this would be absurd, confounding truth and error, destroying man’s free agency, and *overturning the moral Government of God*, with all his purposes of mercy.

Indeed, God has so formed the mind or soul of man FREE, that no one *can* make another believe what he does not think to be true. He may perhaps force him to *pretend* belief, and become a hypocrite, but not a real believer.

How wicked, then, to persecute, or by punishment and threats, attempt to *compel* men to believe what they think untrue! Again, God has given to man a CONSCIENCE, which must be unfettered, or it can be of no use. But being thus *free*, every one is bound to examine and inquire, in order to inform and enlighten his conscience, or he is responsible for the neglect. He must seek, carefully and earnestly, with prayer to God for guidance, (James i. 5.) to find out the truth, and having found it, he must follow it, according to the dictates of his conscience.

God alone, our maker, is *Lord of the conscience*, and has the right to prescribe rules and instructions for its guidance. This he has done in his Holy Word, for the direction of every one, unto the truth.

Listen, then, *every one*, to God's declaration of Liberty of Conscience, freedom of thought, and of choice.

These he has proclaimed :

I. By declaring that every man is responsible, and must *answer for himself*; thus implying that he is a *free agent*.

II. By calling on every one to *examine and judge* for himself; thus implying the right and liberty to do so.

III. By declaring and holding up *His Holy Scriptures*, as our rule and guide, and commanding us to *search and follow them*; thus implying our right and duty to read, examine, and judge for ourselves.

IV. By declaring that *every man* is a *sinner*, and therefore needs, for himself, an atoning *Saviour*, and telling every one to *seek* this salvation.

V. By proclaiming this joyful news, that God himself, has provided this ransom and atonement, and offers it to every man, as a free gift, *on condition* of faith and repentance; implying that we may not, and do not, turn to Him, *unless we choose*.

VI. By declaring that He will help us, by his Blessed Spirit, to repent, believe and pray; will purify and fit us for heaven: and that, if after all these offers of mercy and grace, we finally perish, it is because *we would not* accept them.

God thus speaks *directly to every man individually*, telling him of his ruined condition, and the way of escape, nay, loudly calling to him, to "flee from the wrath to come." Matt. iii. 7, Rom. v. 9. Every sinner may, therefore, and if he will be saved, *must*, for *himself*, come to Christ, and believing, shall receive all these blessings. See Matt. xi. 28. John v. 40. Rev. xxii. 17.

Who then shall dare to come between the sinner and his God, or intercept this free forgiveness offered to him ?

But let us listen, with reverence and attention, to some of God's declarations, (out of many,) contained in his holy word, in fuller proof of what we have stated, and in the same order.

I. *That every man must answer for himself.* "Every one of us shall give account of himself to God." Rom. xiv. 12.

"We must all stand before the Judgment seat of Christ; that every one may receive, according to that he hath done, whether good or bad." 2 Cor. v. 10.

"Every man must bear his own burden." Gal. vi. 5. "God will render to every man according to his deeds, &c." Rom. ii. 6.

"The wicked shall go away into everlasting punishment," "but the righteous into life eternal." Matt. xxv. 46.

(See also 1st Peter, iv. 18. Phil. ii. 12. Act iii. 19, &c.)

II. Every one is called on to *examine and judge* for himself.

"Examine yourselves whether ye be in the faith." 2 Cor. xiii. 5.

"Prove all things, hold fast that which is good." 1 Thess. v. 21.

"Let every one be fully persuaded in his own mind." Rom. xiv. 5.

"I speak as unto wise men, judge ye what I say." 1 Cor. x. 15.

"Believe not every spirit, but try the spirits, whether they are of God, &c." 1 John iv.

"I have set before you life and death, blessing and cursing, therefore choose life, &c." Deut. xxx. 19.

(See also 2 Peter i. 10. John v. 39. Acts xvii. 11, &c.)

III. "The *Holy Scriptures* are our rule and guide, and *we must search and examine them.*"

"Search the Scriptures." John v. 39.

"To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20.

"All scripture is given by inspiration of God, and is profitable, &c." and "these scriptures are able to make thee wise unto salvation, through faith in Jesus Christ." 2 Tim. iii. 15, 16.

"These were more noble," "in that they searched the scriptures daily." Acts xvii. 11.

"Whatsoever things were written aforetime, were written for our learning." Rom. xv. 4.

"Desire ye the sincere milk of the word, that ye may grow thereby." 1 Peter ii. 2.

"Thy word is a light unto my feet, and a lamp unto my path." Psalm cxix. cv. xcix. &c.

(See also John xx. 31. 2 Peter i. 19. Plasm xix. 7, &c.)

IV. Every one is a *sinner*, and needs and must seek for himself a *Saviour*.

(See John iii. 3. Isaiah lv. 6.)

"There is no man that liveth, and sinneth not." 2 Chron. vi. 36.

"If we say that we have no sin, we deceive ourselves," 1 John i. 8.

"In many things we offend all." James iii. 2.

"I tell you, nay, but except ye repent ye shall all, likewise, perish." Luke xiii. 3.

"Who hath not the son of God hath not life, but the wrath of God abideth on him." John iii. 36.

"Jews and Gentiles, they are all under sin." Rom. iii. 9. "And so death passed on all men, for all have sinned." Rom. iii. 9.

Indeed the great object of the Bible is to show men that they are sinners, and to proclaim a saviour.

V. God himself has provided a *ransom*, and offers it, freely, to all who will accept it, through faith in Christ.

"Save from going down to the pit, I have found a ransom." Job xxxiii. 24.

"God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

"By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works." Eph. ii. 8, 9.

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 1, 8, 9, 10.

"Believe in the Lord Jesus Christ, and thou shalt be saved." Acts, 16, 31.

"He that believeth in the son of God hath life." John 3, 36.

"And the Spirit and the Bride say come;" "and whosoever will, let him come, and take of the water of life freely." Rev. xxii. 17.

(See also Matt. xi. 28; John vi. 37; Titus iii. 4-7, and i. 13; 1 Peter ii. 24, &c.)

VI. God promises the aid of the blessed Spirit, and if we perish, it is *because we will not come*.

"I will pour out my Spirit upon all flesh." Joel ii. 28; Acts 27.

"How much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke xx. 13.

"The Spirit also helpeth our infirmities, for we know not what we should pray for, as we ought; but the Spirit itself maketh intercession for us," &c. Rom. viii. 26, 27.

"Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." Phil. ii. 12, 13.

"Ye will not come unto me, that ye might have life." John v. 40.

"O Jerusalem, Jerusalem, how often would I have gathered your children together, *and ye would not.*" Luke xiii. 34.

"And *grieve not* the Holy Spirit of God." Eph. iv. 30.

"Ye stiff-necked, ye do always *resist the Holy Ghost.*" Acts vii. 51.

(See also Matth. vii. 7, xxii. 3-4; Heb. ii. 3; Luke xiv. 7-18, &c. &c.)

While God is thus proclaiming Himself, "The Lord God merciful and gracious," "not willing that any should perish," inviting all to come and receive free forgiveness; as weeping over obstinate rebellious sinners, "Oh that thou hadst known the things that belong to thy peace." Luke ix. 41-42; declaring "There is joy in heaven over one sinner that repenteth;" yet warning the rebellious and obstinate, "How shall ye escape," "Where shall the ungodly and the sinner appear." 1 Pet. iv. 18. While God is thus speaking *directly to every one's* conscience, warning, entreating, pleading and promising, *yet leaving him free*; shall any Church thrust herself between the sinner and his God, forbidding him to hear, to think, or to believe for himself? And thus intercepting these rich offers of a free salvation, and withholding entirely, or selling out, these heavenly blessings at her pleasure.

We would hold it a daring and blasphemous usurpation. The Church has got no such power. On the contrary, her commission is, simply, "Go ye into all the world, and *preach the Gospel* to every creature," Mark xvi. 15; that is, proclaim the glad news of God's free salvation, and invite all to come and partake of it. Rev. xxii. 17.

The Church has no right to force the conscience, dictate to, or coerce any one. She cannot answer to God for him, because God has declared *that every one must answer for himself*. Indeed, the Church is but the aggregate of the individual members composing it, each of whom must give an account to God for himself.

The Church does not consist of the Bishops and Priests only, (as some usurpingly pretend,) but is "the assembly of all the faithful Christian people," including the Bishops and Priests. Hear St. Paul: "To the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called saints." 1 Cor. i. 2. "To all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons." Phil. i. 1. "At Miletus he sent to Ephesus, and called the elders of the Church." Acts xx. 17. The Clergy, then, *are not the Church*. Neither must they "be lords over God's heritage." 1 Pet. v. 3.

A Church may declare who are its members; and for heresy, or for scandalous conduct, may reject a member, and declare him to be no longer such. But here, *their power over him ceases*. They have no right to persecute

or force the conscience. "A man that is an heretic, after the first and second admonition reject." Titus, iii. 10. "But if he neglect to hear the Church, let him be unto thee as an heathen man or a publican." Matt. xviii. 17. Their power simply extends by discipline, to place a heretic or offender out of the pale of the Church—as if now a heathen, over whom they have no power or responsibility.

If the Church pass any resolutions for order and government, or defining the faith of the body, every member, so far from being bound, *implicitly* to obey them, ought to examine if they agree with the word of God; and if they contradict it, he is bound to *disobey* them; and, if necessary, come out of that Church, else it would result, that every member must follow his Church, however she may apostatize, or corrupt the faith, as many Churches have done.

What says God of the apostate Church of the Book of Revelation? "Come out of her, my people, that ye be not partakers of her sins." Ch. xvii. 4. And the Apostles refused to obey the rulers of the Jewish Church, (of which they were formerly members,) saying, "We ought to obey God rather than men," Acts, v. 29, implying *the right and duty of private judgment, to examine and decide what human laws contradict God's*.

Shall any Bishops and Priests, then, ever impiously dare to call themselves the Church, and say to every one, "You must believe as we tell you." You must not examine or think for yourselves? Shall they dare to prohibit the reading of the Bible? (God's charter of freedom and testament of love to man)—dare to imprison, or make galley-slaves, or banish those who read this gospel of our salvation, as is now done at Florence?—dare to burn tens of thousands, as heretics, as the Inquisition has done?—or exterminate, by fire and sword, hundreds of thousands of pious and faithful Christians, like the Waldenses, the Albigenses, and many others in every land?

Is this the Spirit of Christ? who charged his disciples, "Behold, I send you forth as sheep in the midst of wolves. Be ye, therefore, wise as serpents and *harmless as doves*" Matth. x. 16.—who said, "Love your enemies, do good to them that hate you, and pray for them who persecute you and despitefully use you"—who, when John and James proposed to call down fire from heaven on the opposing Samaritans, replied, "Ye know not what manner of spirit ye are of; *for the Son of Man came not to destroy men's lives, but to save them.*" Luke, ix. 55, 56. When the zealous servants proposed to root out the tares, "*Nay,*" said our Lord, "let both grow together until the harvest." Matth. xiii. 29.

The blessed Jesus said, "My kingdom is not of this world;" and though he had all power in heaven and in earth, Matt. xxviii. 18, yet *he compelled no one*. He might, by his Almighty power, have forced, or punished the unbelieving Jews; but instead of this, he *went over them* Luke, xiii. 34.

He prayed for them, "Father, forgive them, for they know not what they do."

Hear St. Paul teaching clergymen their duty. 2 Tim. ii. 24. "And the servant of the Lord must not strive, but *be gentle unto all*, apt to teach, patient: in meekness instructing those that oppose themselves; if *God*, peradventure, *will give them repentance*, to the acknowledgment of the truth." "Remember, that I ceased not to warn every one, night and day, with tears." Acts, xxi. 31.

Who are they that, instead of being wise, and gentle as sheep among wolves, have become wolves, and devoured the sheep? Not shepherds sent by Christ—not true pastors of *His* Church.

Mahomet, indeed, propagated his religion by the sword,—a very different religion from that of the Prince of Peace, and an imposture; yet even Mahomet did not force the conscience. His rule was, "Ye know your terms, ye Christian dogs: the Koran, the tribute, or the sword." But now, even Mahommedans have granted full liberty of conscience and of worship to every denomination of Christians.

What shall we say, then, of that enslaving system which claims power and supremacy over the conscience—over all people and kingdoms? Of that Church which, by her ambitious and cruel leaders, decreed the extermination of all heretics (that is, opposers of her usurping sway,) by confiscation, imprisonment, exile and death, as in her Councils of 4th Lateran and Constance,) which absolved from the obligation of oaths, (that is, authorizes and approves perjury,) decrees that no faith need be kept with heretics; whose Bishops swear to persecute them to the utmost of their power; who, to this day, where she dares, will permit no free inquiry, no reading of God's word, no liberty of conscience and of worship; but denounces the *freedom of the press and the right of private judgment*, as "never to be sufficiently execrated;" who has by herself, or by urging others, put to death, by torture, the sword, or the stake, by massacre or crusade, hundreds of thousands of faithful christians; and even now, by her inquisition, tortures, imprisons and persecutes all who dare to think for themselves; who, keeping out of sight God's free salvation, (offered to all without money and without price;) commands all to come and *buy forgiveness from her*—absolutions, masses, extreme unctions, indulgences, and deliverance from purgatory: thus enriching her ambitious heads, while, alas, enslaving the people, corrupting the faith, and ruining poor souls.

Can this be a Church of Christ, which thus enslaves the souls and bodies of her people? (Oh that they would but examine for themselves, and assert their freedom!) Is it not rather that great Apostacy which St. John, with wonder, saw arising on the seven-hilled city (Rome) [Rev. xvii. &c.] and St. Paul predicted to arise, and exalt itself above all that is called God,

2 THESS. ch. ii. and against which so many woes are denounced in the Revelations, chap. xviii. &c.

Oh, fellow-sinner! of whatever denomination, let no man or Church deceive us by pretended power over our consciences; but let us, as St. Paul tells us, "examine ourselves whether we be in the faith," and proving all things, hold fast that which is good; for we must each answer for himself to God. We are children of the same Father in Heaven. Let there be no persecution or bitter hatred among us, but let us seek to aid and to enlighten one another, to obtain the same free salvation, and the same Heaven, loving one another, as St. John tells us. 1 John, iv. 10-11. Let us love heretics, and even our enemies, as our Saviour bids us, Matth. v. 44, and instead of persecuting, pray for them, if *perhaps God will give them repentance*, to the acknowledgment of the truth; for this repentance and true faith are God's province, not man's. Acts, v. 31. Prayer, not persecution, is ours.

"The *Gift of God* is eternal life, through Jesus Christ our Lord." Rom. vi. 23. Let each of us, therefore, earnestly seek and obtain, *for himself*, an interest in this great salvation, 2 Pet. i. 10: Matt. vii. 7, that "being justified by faith, we may have peace with God," Rom. v. 1, and *then* we may exclaim, with David, "The LORD is on my side, I will not fear what MAN can do unto me." Psalms cxviii. 6 and 14.

THE WALDENSIAN CHURCH AT TURIN.

The dedication of the new Church at Turin, built for the Waldenses, and chiefly at the expense of British Christians, announced for the 20th of October last, was adjourned to December, on account of the impossibility of having the interior completed at an earlier day, owing to a severe domestic calamity which befel the architect. This Church is an imposing edifice, in the southern part of the city, and arrests the attention of the stranger on his arrival at the terminus of the Turin and Genoa railway. It will contain more than a thousand persons, and in style and appearance is worthy of the position it holds as the *first Italian Evangelical Church*, and built in the Capital of North-Western Italy. Although so large, it will soon be found too small; so mightily is the Word of God making progress in Piedmont.

It is difficult to overrate the importance of the city of Turin, with its 160,000 inhabitants. The admirable railway between it and

Genoa was completed in December last. It is one of the best constructed roads in Europe, and the part which runs through the Apennines, in the neighborhood of Genoa, is a splendid triumph over the greatest obstacles. By this railway Turin is brought within six hours of one of the finest seaports of Italy, from which lines of steamers are soon to commence running to New-York and Rio de Janeiro.

“No country on the Continent (says the *Home and Foreign Record* of the Free Church of Scotland, for December last) presents such an open door, and so great encouragement for evangelistic effort, as Piedmont at the present time; and there is no channel through which the cause can be more effectually promoted, and with greater confidence, than the Waldensian Church.”

It will be remembered by many of our readers, that the Rev. Dr. Revel was unable to remain in this country beyond the 9th of July, on his recent visit, because it was necessary that, as Moderator of the Synod, he should be at home for the ordination of several candidates for the ministry, which was appointed for the month of August. On that occasion four young men were set apart for the work of the ministry. Among them was a Mr. Appia, a son of the pastor of the Evangelical French Chapel at Frankfort in Germany, who in 1824 visited Holland and Paris, and collected a large sum for the erection and support of the hospital at La Tour, the chief place of the Waldenses. Besides these four young men, Dr. Desanctis, formerly a professor of theology and curate of the Magdalene Church at Rome, also received ordination; not being willing to labor any longer as a Protestant minister with no other ordination than that which he received at the hands of the Romish Church fifteen or twenty years ago. Dr. Desanctis is a man of great eloquence, and attracted many to hear him at Turin, even in the incommodious hall in which he preached before the opening of the new Church, in which services in French and Italian are now held every Sabbath. At some future time we may give a notice of the life and conversion of this interesting man, whose writings on the Romish dogmas are so unanswerable and convincing.

THE FESTIVAL AT BOBBIO, IN THE VALLEY OF LUCERNA.

On the 1st day of September last the valley of Lucerna was the scene of a great *Festa* of the Waldenses. It occurred at Bobbio, the chief village of the uppermost parish in that valley, of which the

Rev. Dr. Revel is the pastor. The services took place in the rear of the village, on the lower side of the mountain, amid the rocks, and beneath the chestnut trees. They lasted for several hours, with an interval of an hour or two, in which the people spread themselves about, beneath the trees, and partook of the refreshments which they had brought with them. We may add that, in the services of the afternoon, the people called on Dr. Revel to give some account of his visit to America—a request which he promised to comply with at length on a future occasion, the time not allowing more than a few words.

The first of September is celebrated in the history of the Waldenses “for the Glorious Return” of the “eight hundred” in 1689. It was resolved to have a commemoration of this memorable event on the very spot where, after three years’ absence, the exiles re-entered their native valleys, and took the solemn oath, known by the name of the “Oath of Sibaud.” Henri Arnaud, in that characteristic account inscribed to Queen Ann,—which elicited the inquiries of Napoleon addressed to the Waldensian deputation at Turin, in 1805 —“La Glorieuse Rentrée des Vaudois,”—says of the events of that day, that after a beautiful sermon from Luke xvi. 16, preached by the minister mounted upon the door of a house placed upon the rocks, these gallant patriots took the oath of fidelity to each other, lifting up their right hand to heaven. By that oath they swore to “God, who had by his divine grace happily brought them back to the heritage of their fathers, to re-establish there the pure service of their holy religion, and engage to our Lord and Saviour Jesus Christ, as far as is possible for them, to pluck the rest of their brethren from the cruel Babylon, in order, with them, to restore and uphold his kingdom unto death.”

From break of day the road to the village of Bobbio, which winds pleasantly upwards amid vineyards and chesnut plantations, was thronged with people from every Waldensian canton; and at ten o’clock more than two thousand were assembled in a natural amphitheatre surrounded by scenery not surpassed in wild grandeur anywhere in Europe. The Moderator, Dr. Revel, was called to preside, who commenced the proceedings by a fervent prayer. Then the *Te Deum* was sung, and the 54th chapter of Isaiah was read,—the words of which prophecy had been literally fulfilled in their case; and numerous stirring orations were delivered, recalling the events of their past history. Hymns composed for the occasion were sung, reviving the memory and rekindling the enthusiasm of ancient days; and the famous oath was read, by which, by solemn dedication, their fathers, though not more than eight hundred, had been strengthened to resist successfully the combined

armies of France and Savoy, consisting of twenty-two thousand men, and after eight months of miraculous preservation and success, to regain possession of their native valleys. The principal subject dwelt upon by the speakers, was the duty which devolves upon the Waldenses in these days, as the descendants of a nation of martyrs, to execute with far greater energy the mighty mission which seems intrusted to them by Providence, of being the restorers of the Gospel in Italy, their father-land. In the account of the proceedings given in the *Buona Novella*, we are informed that "the addresses after dinner, made almost all by peasants, bore chiefly upon the supreme importance of the Word of God being more known, appreciated, and attentively meditated upon by their people; that knowledge having been at once the strength and consolation of their fathers, as well as their glory in the present day. They were reminded of the ingenious saying of those Roman doctors who had come to convert them, that 'they had learned more of the Gospel in one day from the children of the Waldenses, than they had in a year spent on the benches of the universities.' They were reminded further how the first French translation of the Scriptures was owing to the Waldenses, who, in the depth of their poverty, and amid the fire, of the most sanguinary persecutions, headed the expense of translation and printing, by a contribution of not less than five hundred gold scudi: and there was specially and warmly pressed upon them, besides the public official worship, the great importance and beneficial influence upon families and upon the Church, of domestic religious services, and of *reunions* for the reading and study of the Bible." The assembly, after being again committed by prayer to the guardianship of God, dispersed by singing the doxology.

This celebration affords a new proof that there is yet one bright spot amidst the darkness of Italy. Of old, liberty and the Gospel found an asylum in the valleys; and their ancient insignia, which to this day emblazons the churches of the Waldenses, is still true: "Lux lucet in tenebris." Amidst the march of despotism and indifference to the true source of liberty, it is a great fact that the Waldenses feel the importance of reviving the spirit of their martyred forefathers, whose heroic deeds are known all over Christendom. They are setting us an example; and in this respect, as in many others, the kingdom of Sardinia is every day proving itself, as Lord Palmerston said more than two years ago, "a model worthy of imitation by all the nations of Europe."

LETTER FROM LUCCA—MISS CUNNINGHAME.

An English gentleman who writes from Lucca, gives some interesting information respecting the effect of Miss Cunninghame's imprisonment. We make an extract or two from his letter.

“Meanwhile, the result of Miss Cunninghame’s imprisonment appears to be really blessed already. People are more anxious than ever to get these mysterious ‘tracts’ which brought her into gaol, and to read that wonderful Bible which they are told, on the best authority, (that of the priests,) contains so many things against their Church. At first, too, the terms of Miss Cunninghame’s release were her immediate withdrawal from Tuscany. Yet she is still here; and, if it were needful, others might come, too, and bring boxes of good tracts for the benighted Papists, who are truly thankful for them and read them with eagerness. In fact, we have arrived at such an unexpected state of circumstances, as to call upon us more urgently than ever for increased earnestness and more fervent prayer.

“The Bible is very largely read both here and in Florence, and more so every day. There is no necessity to conceal this general fact, for thousands know it; and it is only when details or names are made public that injury is done to the slow but steady progress of light in this country. An excellent standard work has been lately translated and published in Tuscany, in Italian, at a very low price. I doubt not that God will richly bless it to hundreds; and perhaps it will attract more attention, seeing it was written in prison.”

It is a fact which ought to be well known, that if Miss Cunninghame had not been liberated from prison by the intervention of the Grand Duke of Tuscany, she would have been by the decision of the *Camera di Accusa*, the Court before which her case had come from the *first tribunal*. That Court had come to the decision that Miss C. had done nothing contrary to the laws of Tuscany—that to give the Bible to any one was not contrary to those laws; neither was it contrary to them to circulate tracts or books that contain no attacks on the Religion of the State, and that such was the character of the tracts which Miss C. had distributed.

The Home Field.

The reports from our Missionaries in all parts of the country are encouraging. For the most part they are filled with details of visits made to Roman Catholic families, conversations held with them, readings and expositions of the Scriptures, prayers offered up, etc. etc. In this way our laborers are pursuing their important work. In other cases, they report, in addition to visits made, conversations held, Bibles and tracts distributed, etc., the sermons preached, the Bible classes and Sabbath schools superintended. In many ways, the “good seed of the Word” is scattered; but we are confident that

all the happy influences and results will only be known in eternity. We might give many details, if it were necessary, of a very cheering nature, but as we are going to give up an unusually large number of our pages this month to the foreign work of the Society, we must content ourselves with one or two cases.

One of our Missionaries visited one of the principal towns of New Jersey, not long since, and delivered several discourses on Romanism. One of the Romish priests of the place, a Pole, who had been in this country about eighteen months, and had ministered for some time to the hundreds of his countrymen in New-York and its vicinity, had the curiosity to go and hear him. Becoming interested in what he heard, he went a second time. Still more interested, he called several times on the Missionary and held many conversations with him on the great truths of the Gospel, as well as on the errors of the Church in which he had been born and educated. Our Missionary having completed his visit to that place, introduced the inquiring priest to some of the ministers of the Gospel there, by whom he has been instructed more perfectly in the way of Salvation. Of course this could not be done without attracting the notice of his Diocesan, Archbishop Hughes. In due time—nor was it a long time—he was deposed from the priesthood—a result which we are quite sure he will never have occasion to deplore, if he has come to the knowledge of the true Way of Life.

Driven from the priesthood in the place to which we have alluded, he came to New-York and called upon the officers of the American and Foreign Christian Union, who encouraged him to persevere in the new path on which he has entered. After a few weeks he returned to New Jersey, and has since endeavored to impart his convictions on the subject of Religion to his former co-religionists through the columns of a newspaper of that locality. May the Saviour lead him into the full knowledge of the Gospel and the experience of its blessed power in the heart, and make him a great blessing to his benighted countrymen and others in this land. All such persons should have the benefit of the earnest prayers of the friends of the Society, that they may be guided in the right way and made able, by Divine Grace, to stand against the temptations by which they may be assailed. Every such case should stimulate and encourage us in our attempts to impart the Gospel to the followers of the "Man of Sin," at home and abroad.

One of our Missionaries gives rather an amusing account of the dread which the Romanists of the place to which he was sent (a large town in Massachusetts) had of him at his appearance among them. At length they have become so convinced that he is not disposed to do them harm, that they bid him welcome to their humble habitations, and hear him speak of Jesus and Salvation with deep attention.

A Missionary in Pittsburgh, who certainly does not seem to have the fear of Rome before his eyes, writes to us thus: "The Papal Nuncio arrived here last Saturday night, accompanied by Bishop O'Connor and a staff of Popish priests. A demonstration on a grand scale was to be made on the Sabbath, but the well-timed and active exertions of Mayor Riddle completely frustrated their hopes. For that functionary addressed a note to Bishop O'Connor, forbidding any demonstration in the streets, and threatening to enforce the law against Sabbath profanation if they should attempt it. The Bishop was administering mass when he received the Mayor's note, and had to stop to answer it—for once submitting to the law. It was well for the Mayor that he was not in Tuscany. He deserves the good wishes and respect of the Protestant Churches throughout the land. O, that there were many like him, for then the 'Scarlet Lady' would not lift her head so high!"

MR. LEO'S LECTURES AT NEWARK.

We have spoken elsewhere of Mr. Leo's Lectures at Newark, N. J. The following were the subjects:

- 1st. "The Growth and Decline of Popery in Ireland,"—which was the Introductory.
- 2d. "Auricular Confession."
- 3d. "Transubstantiation."
- 4th. "Invocation of the Saints."
- 5th. "Purgatory."
- 6th. "The Bible the only rule of Faith."
- 7th. "The Influence of Romanism on Civil and Religious Liberty."

The first and the last of these Lectures were addressed to Protestants; the others were addressed to the Romanists present, for whose benefit they were prepared and delivered. We have reasons for believing that these Lectures have made a good impression on Protestants as well as Romanists.

Foreign Field.

FRANCE.

We have received several important letters from France, which we subjoin in whole or in part. In the first place we call the attention of our readers to the following letter from the Evangelical Society of France, which treats of three topics of great importance. We are sure that no one can read it without being made to feel a deeper interest in the work which is going on in that country, and which, amid so many discouragements is still so prosperous. Surely our readers will offer up their prayers in behalf of that work and in behalf of the excellent brethren who are charged with the solemn task of directing it. Surely, too, they will be ready to aid that work from their pecuniary resources, as God has prospered them. "France needs religion," said the excellent and distinguished Casimir Perier, with his dying breath, twenty-two years ago. This is indeed her *great want*. The remarks which this letter contains respecting the Emperor cannot fail to attract the attention of our readers.

Paris, November 2, 1853.

Rev. Dr. Baird, New-York.

DEAR AND HONORED BROTHER.—Since our last communication, our situation has not been materially altered; a solution however is at hand, and within two months we shall know what is to become of religious liberty.

We will mention three subjects in this letter. 1st. The growing hostility of Popery towards us. 2nd. The dispositions of our rulers. 3rd. The work of Evangelization itself.

1st. Popery is more than ever interfering with the agency of Evangelical Christians. Not a day passes away but they are denounced to the government. It is especially by insults and calumnies that the Roman Catholic party exerts itself against us. An occurrence took place a short time ago which must not be passed over in silence. The pretended relics of St. Theodosia have been transferred to Amiens. Several French and Foreign bishops attended the ceremony. The following language was held by the famous Abbé Combalot, who bade defiance to Evangelical Christianity. We quote his own words:

"The times we live in are replete with terror, but abundant with consolation and hope. Never was the Papacy, the corner stone of the Church and Society, attacked by enemies more daring, more deadly, more powerful, than those of the present day; and yet, never was it stronger, and better obeyed.

“That Biblical Propaganda, leaning for support on heaps of gold, as prompted by intolerable fanaticism, is levelling its blows at the Papacy. It is the Papacy which Bible Societies intend to destroy. The Biblical Propaganda furiously and desperately exerts itself to establish the dark kingdom of religious anarchy upon the ruins of Catholic unity. Ask the holy Bishop of Geneva, whom I desery in the assembly, and he will tell you what is taking place in the metropolis of Heresy. He will tell you of the rage and anger of Calvin’s sons at the sight of that church dedicated to the Immaculate Conception of the most Holy Virgin, which is being erected on the ruined ramparts of Geneva, and which is destined for the fourteen thousand Catholics who have but a poor chapel.*

“The Papacy is weak, suffering, powerless: but it is only when viewed in a terrestrial, temporal, human point of view. Well may it say as St. Paul: *‘quis liberabit me de corpore mortis hujus?’* But God answers: *‘Sufficit tibi gratia mea, nam virtus in infirmitate perficitur.’* And the Church strengthened, comforted and transformed, says with St. Paul: *‘cum infirmior, tunc potens sum.’* That Papacy so weak on the temporal side, is all powerful in the order of divine things.

“See what it has dared, sanctioned and completed in our days. The Papacy revives the Catholic hierarchy in England, Holland, and in Jerusalem. You now contemplate that eminent cardinal who forms the most precious link in that renowned chain of the Catholic bishops in England. His image, [effigy,] it is true, has been dragged in the mire in England; but that is an honor which he has enjoyed in common with the statues of the august mother of God, and with those of St. Peter and Pius IX. How can that hurt the Papacy? it never goes back: it has spoken, it has triumphed. The work of Catholic restoration has been achieved.

“The triumph of the Papacy is still manifesting itself, publicly and universally, by the most significative development of the worship of the Holy Virgin, and of the relics of the Saints. It is under the most solemn and most astonishing circumstances that St. Theodosia comes to sit upon our altars. It behoves us to transmit to posterity the imperishable memory of that matchless solemnity which has been witnessed by that temple, that city, by Heaven and earth. Let the chisel of the sculptor, and the art of the lapidary, supply a shrine worthy of receiving the sacred bones of our dear and beloved Theodosia. On the external side of that shrine, one shall contemplate the Immaculate Virgin trampling upon the seven headed Dragon. The seven heads of the Dragon shall bear the following names written in fiery letters:—1. Protestantism. 2. Jansenism. 3. Rationalism. 4. Freemasonry. 5. Socialism. 6. Anarchy. 7. Atheism.”

* A letter from Geneva which we will give in our next will throw some light on this passage.—Editor of the A. & F. Ch. Union.

At the same time, the ultra montane party is unmasking itself, so that we can read its true name, *Persecution*. We shall quote an abstract of a recent paper published by the *Univers Religieux*, under date of October 26. It is an answer to the *Journal des Débats*, which spoke with becoming severity of the observations on the Edict of Nantes, in a critique on the book entitled, "*History of the Protestant Refugees*," by M. Charles Weiss. The paper in the *Univers Religieux* runs as follows :

"The editor condemns the revocation of the Edict of Nantes because of its disastrous consequences, because of the fatal circumstances by which it was attended, and because of the principle by which it was prompted. The disastrous consequences of the revocation of the Edict of Nantes are not obvious. Why does M. De Sacy,* blame Louis XIV? Is it for sacrificing his power, prosperity and glory to religion? The unity of France was secured; the Protestant State which the Edict of Nantes had established in the midst of the kingdom,—which had frequently allied itself with the enemies of France, and which, by a difference of public worship, led the minds to indifference and libertinism,—that Protestant State, I say, was completely destroyed.

"According to M. De Sacy, the influence of Madame de Maintenon was worse than that of Louvois. He prefers the dragonnades † to the alms. All the labor undertaken by Anne of Austria, continued by Louis XIV. developed by Madame de Maintenon; all the admirable charity used in withdrawing the Protestants from error, and in leading to truth those who had perceived it,—these works, called the *works of the new Catholics*, in which Bossuet, Fenelon and St. Vincent de Paul employed themselves, are considered by M. De Sacy as works of seduction and corruption. He sees nothing in them but conversions bought at the price of six livres (francs) a piece.

"The occasion on which the *dragonnades* took place is well known. M. De Sacy who prefers the *dragonnades* to the influence of Madame de Maintenon, blames Louis XIV. severely for using them. He is well aware that this word awakens a thousand phantasmagories in the minds of his readers. He does not say that this measure amounted to nothing more than putting bailiff's men in the houses of the Protestants. Such a measure was expensive, annoying and tyrannical; granted; but it was not cruel; it was commonly used during the seventeenth century. Bailiff's men were put in the towns which refused to pay taxes.

"It was the most depraved and fanatical portion of the Protestants who resisted the efforts attempted for their conversion. The Protestant refugees

* Mr. De Sacy is the Editor of the "*Journal des Débats*."

† The dragonnades was the pursuing and destroying of the Protestants by companies of *dragoons*, of which there was much at the Revocation of the Edict of Nantes.

were not martyrs. Those alone are martyrs who suffer persecution for righteousness sake; there is no righteousness where there is no truth. Never has the Church done away with that doctrine or that law. According to its tradition it is lawful to employ material force against error. The epigrams of M. De Sacy might be piquant; his eloquence might be great. The Church will not change her doctrine or tradition. She will always be able to account for it to human reason, which can never establish something useful or serious without imitating the Church."

2nd. Such is the hostility manifested by Popery. Has it exerted much influence over the Government? It has exerted too much. The Government however will not be prevailed upon to come to open persecution. Too many and various interests are at stake. There is ground to hope that Evangelical Christians will have to suffer less than was apprehended. Last week Pastor Lesavoureun came from the Haute Vienne, intending to speak to the Emperor about our twelve schools which have been interdicted. He could not obtain an audience from the Emperor, who was at his seat at Compiègne. But he called upon the minister of the Public Instruction, who was very civil to him, and assured him that if these schools (while remaining in connection with the Free Church) should consent to be inspected by consistorial delegates appointed by the government, they might be again opened. There is ground to hope, that, by taking that course, that important branch of our work will not be cut down.

An interesting occurrence took place a few days ago. Several Baptist congregations in the Department of Aisne* had been dissolved: their temples had been shut. They sent delegates to the Emperor, who answered, "I will consider of your affair, I am a friend to religious liberty." What will be the ultimate result is not yet known. Still, if a deputation from all Evangelical Christians were to apply to the Emperor, he would be likely to listen to them; and he might grant us toleration if not complete liberty. We hope that we may soon acquaint you with the decision of the "*Court de Cassation*." Let our brethren remember us at that important juncture.

3rd. Thanks to the Lord, the spiritual work is abundantly blessed. We have forwarded to you a Bulletin containing an account of the dedication of our Evangelical Chapel at Alençon.† One of our colleagues, the Rev. Ed. De Pressensé, preached at Alençon a fortnight ago, and was deeply impressed at the sight of those several hundreds of hearers, who, but for the agency of our Society, would never have heard the preaching of the Gospel.

We shall not, this day, enter upon any particulars concerning our other Missionary Stations. We shall content ourselves with quoting the following

* The Department of Aisne is in the north of France.

† We will give some extracts from this document in our next number.

letter, relating to one of our principal centres of Evangelization. This letter shows that our Missionary labors are frequently blessed beyond our own expectations.

"I had repaired of late to a city in the centre of France, with no other purpose than that of increasing my stock of information. As I was walking on the Boulevard I descried a new building. Upon my inquiring, I was answered by a group of operatives that it was the Protestant Temple. I was highly interested by the respectful tone in which that answer was returned, and I went on to ask questions. I had for my guide a workman whom I knew to be honest and intelligent. The others did not know that I was a Protestant. I learned there things which greatly surprised and cheered me. I learned that in a city,—where I thought there were only a few Protestants, without any place of worship,—there was a religious movement which had been prompted by Him alone who scatters the seed where He pleases. I learned that six thousand operatives were Protestant at heart, and would have already declared themselves, but from an apprehension that their employers might dismiss them. The temple, as I have said, is situated on a Boulevard, or public walk. To avoid observation they attend worship in small groups of six or seven. Each group of six operatives buy a Bible and circulate it among them. I have seen several of these Bibles, and have been able to ascertain that these operatives know the glad tidings as well as I do. They are still nominally Catholics. I could not help thinking that the zeal of those new proselytes contrasted strikingly with that of the acknowledged Protestants.

"The circumstances which have given a strong impulse to that religious movement are the following. An institution under the supervision of some Protestant ladies had been established in that town, and gave gratuitous instruction to the children of the operatives. Owing to some intrigues, at whose authors it is easy to guess, that institution has been shut. The parents prefer keeping their children at home to sending them to a Catholic school. A great outcry has been raised in the town, and there are some fears of a persecution and a religious war."

We shall add nothing to these lines; in perusing them you will perceive that we have great occasion for encouragement and thankfulness.

Commending our work to your affection and prayers, we remain, dear sir, with Christian regards and much esteem, your's very truly.

* * * * *

We now proceed to give a second and most important letter from the Committee of the Evangelical Society of France. It relates, mainly, to the decision of the *Court of Cassation*, (the highest Court of the realm,) and will be read with a very pensive interest. But all is not lost.

Paris, December 19th, 1853.

REV. DR. BAIRD. New York.

SIR, AND MUCH ESTEEMED BROTHER.—We have delayed writing to you, that we might acquaint you with the issue of the legal prosecution carried on against our agent, Rev. M. Porchat. We now are enabled to inform you of the issue of that important question. The cause of religious liberty is decidedly lost before the courts of law of our country. We enter upon a course of countless difficulties, nay, persecutions, which will call for the prayerful sympathy of our brethren.

I will give you some account of the memorable sitting of the *Cour de Cassation*, of Friday, December 9th, in which the right of the Conscience, the right of the Gospel, the right of God, has been trampled upon—in which the law of God has been done away with by the law of man.

It is needless to trace that affair back to its commencement; my previous letters have made them known to you. Suffice it to say, that the case concerned a public worship established at Mamers six years ago; a worship which had never caused the least trouble or tumult, but had, on the contrary, exerted the most beneficial influence upon a population whose political passions were ardent. The authorities had highly acknowledged the honorable character of Pastor Porchat, whose mild and communicative piety, charity and fidelity had been noticed by the most indifferent. I must add that M. Porchat had been condemned by two inferior courts. The cause of religious liberty was to be decided by the “*Cour de Cassation*,” which is the supreme tribunal in our country, whose province it is to determine the construction of the law, and whose decisions are not to be appealed from. The fact that M. Porchat had already been condemned by two inferior courts of law, was no aggravating circumstance; as every case that is brought before the supreme tribunal has been already decided twice. There was, therefore, no secondary question to interfere with the great question of religious liberty.

I have already stated the point at issue. The question to be decided was, whether a public worship cannot be established without a license from the government—a license which, being granted only during pleasure, may always be withdrawn, and thus hangs up the sword of Damocles over every work of Evangelization, and counteracts the development of the most hopeful works, for that very reason that they are hopeful, and consequently, obnoxious to the Romish clergy and to the authorities who seek the support of that worm-eaten prop.

Those who assert the necessity for a license, apply to meetings for worship the articles 291 and 294 of our code, which pronounce severe penalties against the meeting of more than twenty persons. Under the monarchy of July 1830, we maintained, with more or less success, that these

articles were not applicable to meetings for worship. The Revolution of 1848 acknowledged the rights of religious liberty. When, at a later period, the "*right of association*" was placed under certain restraints, an exception was made in behalf of religious meetings. After the Revolution of December 2d, 1851, a new Constitution was established, which proclaimed the rights of religious liberty. But on the 25th of March, 1852, a decree was issued, declaring that the articles 291 and 294 were applicable to any meeting whatever. That decree did not mention the *religious meetings*; and it was allowable to maintain that these meetings could take advantage of the general principle of religious liberty. The "Cour de Cassation" had to decide whether that untoward decree actually destroyed the liberty of worship. A more solemn question could not be brought before that tribunal.

The aspect of the audience-chamber was consonant with the seriousness of the cause at issue. The audience-chamber of that court is generally little attended. Our countrymen evince no eagerness to hear abstruse discussions about law. On Friday last the audience-room was crowded. Not the Independent Protestants alone, but all the Protestants, friends of the Gospel, had flocked thither. All were sensible that this day was an eventful one. Many a fervent prayer had been offered up. Almost all the Independent pastors were present. The President of the Consistory of Paris, M. Juillerat, and Pastors, Ad. Monod, Grand Pierre, Paumier, &c. a great number of ladies and gentlemen, several operatives—in a word, people of all classes of society were there, showing by their presence that the cause of religious liberty is the common cause of all Christians.

One of the magistrates of the court opened the proceedings by reading a report of the case. The conclusion was against religious liberty. When the reading was over, our brother and friend, M. Jules Delaborde, a member of the Committee of the Evangelical Society of France, and of the Taitbout church, arose, and acted as counsel for the defence. His noted probity, his Christian character, his remarkable talents, have placed him in an eminent station among the barristers who are licensed to plead before the "Cour de Cassation." This year, he has been elected by his colleagues chairman of the barristers of that court. From his distinguished abilities, his profound professional learning, and his oratorical powers, he was eminently qualified to be the champion of that noble cause. But his main force was drawn from his Christian convictions, which manifested themselves in his impressive words. Thanks be to God, the true principles have been powerfully testified to; and if we have lost our suit, our Standard has been gloriously planted upon the disputed ground. After stating the importance of the question, M. Delaborde has shown with much clearness the demands and claims of religious liberty. Man, he said, has not only a right to be free in his conscience, but also in the manifestations of his conscience in the worship

which he owes to God. The government has no right to interfere with conscience, and with its manifestation, either individual or collective; except in the case where, under a religious pretence, one would organize rebellion. Our worship being public, our temples are open to the police officers; they may enter them at any time; they may ascertain the salubrity of the place of worship, the good order of the meeting; this is their province. But if they presume to judge of the doctrines which are taught, to allow or to prohibit the teaching of this or that doctrine—this is an unwarrantable stretch of power; this is placing the right of conscience at the mercy or the caprice of the government. M. Delaborde has set against this pretension the spirit of the principles of 1789, which every Constitution pretends to apply, and especially the very clauses of our new Constitution, which clearly acknowledges the liberty of worship. He has asked whether a decree could annihilate a Constitution, and he has proved, with much acuteness, that a more liberal construction could be put on the decree of the 25th of March, 1852. Towards the close of the speech, the barrister disappeared before the Christian; it was not a pleading, but a testifying to his faith. "I identify myself," he said, "with those in whose behalf I am pleading. I speak, not merely as a barrister, but as a believer. Willing to obey Cæsar in the things which are Cæsar's, we ask you to let us obey God in the things that are God's."

A Christian conscience had spoken: pettifoggery replied. The Solicitor General, who, when a barrister, had advocated religious liberty, rose up. He knows no more his ancient client; nay, he thinks himself obliged to oppose him. Notwithstanding his distinguished abilities, there was in his speech something constrained and embarrassed. He servilely abode by the terms of the decree of March, 1852. He made that decree supersede the rights of conscience. He maintained that religious liberty was nothing more than the legal coexistence of several worships: but that it did not extend so far as to permit the establishing of a new worship without a special license: that the state had a right to prohibit the establishment of a new worship, and to keep those religions which are in the pay of the state, within their own boundaries.

Such a language you could scarcely understand in your free and Protestant country. What a misuse of words! Is it not a mockery to speak of religious liberty on such conditions as these? That liberty, to use the words of our comic dramatists, is only the liberty to abstain from this or that thing; it is purely negative. What? It will not be in my power to manifest my religious convictions; to worship God according to the dictates of my conscience; to withdraw from an established religion; to turn a Baptist, a Wesleyan, a Congregationalist—and I shall be told that I enjoy religious liberty! It is adding mockery to iniquity! It is really a bad jest!

Alas! that impious jest has been sanctioned by the decision of the court. They have confirmed the sentences passed by the tribunal of Mangers, and of Le Mans. Religious liberty has been done away with in our country. What shall we do? From a moral point of view, the answer is obvious. We take it in St. Paul's words: "Woe unto me if I preach not the Gospel!" We have no two courses left. God commands us to preach the Gospel; we *will* preach the Gospel. Souls are hungering and thirsting; nothing can prevent us from endeavoring to supply their wants. We know that we have the prison to encounter. We will go forward, and it is not you, Dear Brethren, who will abandon us.

But we must leave no means untried to enlighten public opinion. In the first place, we must appeal to Cæsar; we must ask him to declare himself. We are contemplating an application to the Emperor, of which we shall give you some detail in our next letter.

In the second place, we shall incessantly appeal to public opinion. With that view, we have just commenced a *Review*, to which we shall, by and by, draw your attention.

My next letter will bring you some curious details of what is going on in some of our missionary stations. You will see that the struggle is everywhere. You will aid and encourage us in this emergency of God's work in our land.

With Christian regards and much esteem, I remain, dear sir, your's very truly, in the name of the Committee. * * * * *

BELGIUM.

The following extracts from a letter of a Protestant pastor in Belgium, to a friend in New-York, will be read with interest. The writer is connected with the Established Protestant Church of that kingdom, which it will be seen now embraces ten congregations. It is pleasant to see that there is a growing spirit of missions in that little body, and that by the side of the "Free Church" of that country they are endeavoring to build up the kingdom of our Lord.

"The christian interest with which you have received my verbal communications relative to the condition of the Protestant Church in Belgium, has prompted me to address you a letter before my departure from London, in order that you may be able to make it known to our brethren in America, and if possible to interest some of them in the good work going on in this country.

"The church in the name of which I here act, is, as you know, recognized by the State, which according to the Constitution, supports its worship. And by the way, that is the only manner in which in Belgium the govern-

ment has anything to do with the Church. However, in that respect, we have no complaint to make. Very far from it; for whilst the Roman Catholic Faith, which is that of the immense majority of the inhabitants of the country, costs annually only fifty centimes, (10 cents,) per head, the state does, in proportion, about ten times as much for the worship of the five or six thousand Protestants, who compose the eight parishes of the recognized Church.

“But, as you can see, from the printed report which I had the pleasure of sending you, our Church has for some time been engaged in the way of Evangelization, and this second year, (1852-53,) we have had the joy of seeing our ecclesiastical body increased by two new congregations, (those of Cuesmis and of La Bouverie, near Mons, in the province of Hainaut,) composed almost entirely of persons born in the Church of Rome. We could not, before God, do otherwise than receive these two congregations, and give each of them a pastor, although six of our nine schools are sustained either entirely or in part at our expense. A post of Flemish Evangelization at Vilvorde and Malines in Brabant; a work of Bible colportage undertaken with success in Flanders, were already a burden out of proportion to the small resources which we have been able to command until now. Accordingly our last budget shows a deficit of about \$500 for the works in progress.

“I would remark that for all these Missionary labors, above mentioned, nothing is to be hoped for from the State, not only because it does already more than its duty towards the Protestant Church, but also, and especially, because it does not enter within its sphere to support laborers for proselyting.

“As for ourselves, we have made and shall continue to make efforts, but we, of ourselves, are not capable to meet their wants; because the few Protestants of Belgium are, with but few exceptions, people without resources, living by the daily labor of their hands, and who in this situation are already in a position that demands great sacrifices for the completion of the temple in which they are to worship God.

“We have but a feeble hope of receiving anything from England, and at any rate it cannot possibly be before the middle of next year. Until then we need more than ever to walk by faith. I thought, then, to profit by the fortunate meeting with you in London, to make an appeal to the liberal charity of the brethren in America, an appeal which I pray God to bless both to them and to us.”

IRELAND.

The Rev. Mr. King prosecutes his work of “lecturing” with his usual energy and spirit. In the autumn he visited many places in the western part of the island. He will deliver several courses of

lectures this winter. We were in hopes to give in this number a very interesting paper from his pen on the State of Ireland, and what is doing there, but room is wanting.

SWEDEN.

Want of room compels us also to defer to our next number a very interesting report from Mr. Rosenius, one of our missionaries in Sweden. There is a singular state of things in that country.

CANADA AND HAYTI.

We give nothing from Canada this month, save that the good work is steadily advancing there, as we learn from our friends.

As to Hayti, we are glad to say that the Rev. Mr. Waring feels encouraged to hope that the difficulties which the police at Don Don had created will be discontinued.

VALPARAISO.

The Rev. Mr. Williams is much encouraged in his school, it has thirty-six pupils.

ITALY.

THE WALDENSIAN CHURCHES; LETTER FROM THE REV. DR. REVEL.

We have great pleasure in laying before our readers the following very interesting letter from the Rev. Dr. Revel. It is replete with good news. What an "open door" the Saviour is setting before His Church in the country of Piedmont! We hope that our readers will give particular attention to the closing remarks of Dr. Revel's letter. In these times of such abundant prosperity with us as a nation, it ought not to be difficult to find the sum needed to build and finish the church at Pignerol. Our Board sent \$2000 for that object three months ago; they have about \$2000 more in hand, devoted to the same good work. The sum of \$2000 more is needed. It ought not to be needed long; who will help?

La Tour, Vallies of the Waldenses, Piedmont, Nov. 16th, 1853.

My dear Dr. BAIRD,

We are happy to find ourselves in the midst of our old friends and at our former occupations; which latter are continually increasing, of this, however, I do not for a moment complain. The work of the Lord is developing slowly, but, I think that I can say perceptibly, in the bosom of our ancient churches, whilst it is remarkable in the midst of the Romish population, among whom our friends are laboring. You know that we have at this

present time *twenty agents*—evangelists, school-teachers, and colporteurs, all very active and devoted, and all of them assure us that there is more to do than they can accomplish. The government has never troubled us in our work, because it is convinced that, so far as its interests are concerned, we pursue a mission of order, morality, and liberty. When we commenced our work of evangelization in the city of Genoa, the magistrates imagined that we were going to make a propaganda of political demagogueism. They watched most strictly the movements of our evangelist, who was greatly surprised at a later day to learn, at the office of the police, that they had informed themselves not only of the persons with whom he had any relations, what was said in his public and private religious meetings, how many letters he received, whence they came, (they did not open them,) but that they also knew when he retired at night, and at what hour he arose in the morning, of how many meals he partook every day, and of what they consisted,* etc. etc. Finally, they confessed to him that they were entirely satisfied with his movements and his work. Recently the government even gave to him the book of the Civil Authority for the recording of the marriages, baptisms and deaths of the people of our religious faith; which is equivalent to a formal and legal recognition of our new church of Genoa.

The Archbishop of that city has been greatly excited by the progress which the Gospel is there making. In a recent pastoral letter he conjures the people of his diocese to be on their guard against the Waldensian heresy! The cry of alarm by the Romish prelate, and a vigorous reply of one of our evangelists, have produced a considerable increase of hearers in our chapel—which is now too small for our necessities.

At Turin the Gospel gains ground every day. The new church, capable of containing more than 1000 persons, will soon be full. The priests are troubled; power, credit, and worldly advantages are escaping from their hands on all sides. A remarkable fact indicates that they feel to the quick their critical position. They have seen the necessity of changing their tactics in respect to us. Until now they always and exclusively attacked us with the arms of scorn, of calumny, and gross insult, without ever entering into an examination of the truths which our Church teaches. For several months they have established controversial or polemic preachers, who explain to their adherents the falseness and the danger of the Evangelical doctrines—admitting that they are invading their camp. This change of procedure is doubly agreeable and advantageous to us. It betrays, to the eyes of even the least clear-sighted, the real weakness of the adversary. It gives

* Our readers will gain from this statement an idea of the *surveillance* of the police in some countries, and the extent and perfection of the *espionage*, or *spy-system*. In our happy country we have nothing of the sort.

us an opportunity to maintain publicly our principles, and to combat the Romish errors, which we could not, if we were not provoked to do it, because the law punishes those who seek to bring into discredit the Religion of the State. In repelling the unjust accusations and the absurdities promulgated by Fra Melone, the champion of Popery, we only disclose in the eye of the law the absurdities contained in the so-called religious principles of an individual, whose opinions are not more sacred than ours. These polemical conferences, established in various churches in Turin, have given birth to a journal, *Il Rogantino*, which is very ably edited, inflicting heavy blows upon them from the stand-point of the Gospel. The people are as favorable as the Government to the dissemination of the Holy Scriptures, and the truths of the Gospel. We have sent, during their vacation, two of the professors of our College on a tour through different provinces of Piedmont, in order to learn the mind of the people. Everywhere they have been well received. They have had meetings, and have sold many Bibles. Our colporteurs must use certain precautions not to come into collision with the law. These being complied with, they may travel everywhere, and sell the Holy Scriptures freely. To give you an idea of what has already been done, and what can be reached in this respect, I think I cannot do better than translate for you a letter from a Roman Catholic lady to her Confessor. This letter, which may be fictitious, but which establishes what I wish to demonstrate, is published in the *Gazzetta del Popolo*, a very popular journal, which has at least 15,000 subscribers, and each copy of which must have at least four readers. Here it is: "Reverend Sir! You are astonished that I have suddenly emancipated myself from your spiritual direction! And I am astonished that you are astonished at it! You ought surely to have expected that the error would not last forever, and that your imposture would be exposed some time or other. Here methinks I hear you howl, 'O, poor woman! who is the liberal, the libertine, the rascal who has so changed you?' 'That rascal! It is *you*, Reverend Sir. Yes, it is you. For a very long time half a suspicion had arisen in my heart that your words, your directions, and your insinuations tended more to the advantage of the *shop*" (to the advantage of the hideous traffic which Rome makes in sacred things) "than that of religion; more for the good of your body than for that of my soul. But who would have dared to affirm it aloud—the more so because you always cited in support of your words the Latin of the Gospel? At length, curious to know if all you told me in *Latin* was true, also in *Italian*, do you know what I did? I bought *Diodati's* Bible—that book of which there is not at this hour a family, ever so little Christian, which does not possess a copy; that book whose diffusion could never be stopped, even were you to heap together all the *priests of the shop*, all the bishops, the Grand Duke of Tuscany, and Pius IX. besides. I gave myself, therefore, to

reading attentively and conscientiously that truly Divine volume. Do you wish to know what I find there? I find that in many places it says directly the contrary of what you wish to make me believe. I find that you pervert a great number of passages, to make them say what they do not say. I find that there are many verses—I am mistaken, there are many entire pages of the Gospel, of which you never had spoken a word to me because they say what you would not desire to have said. I found that you and your fellows had abundant reasons for excommunicating, for imprisoning, and (if God permits) for burning all, whoever they may be, who read the Bible in a vulgar tongue, and not in Latin; because it is only on this condition that *your* trade is possible. I found, in a word, that you and your fellows, I say your fellows, are a mass of impostors; that you care no more for the salvation of our souls than for the buttons of your old coat; and who have put on your head your three-cornered hat * only to procure the means of growing fat at the expense of the fools who have had the good nature to believe you. I propose to develop at a later day the truths which I have just pointed out. Adieu!”

I am much mistaken if this does not represent clearly the nature of the ground on which we are called upon to sow the good seed. It appeals to your heart as well as to ours; “now is the accepted time, now is the day of salvation.” We must seek to cast everywhere, without noise, the good seed of the Word of life; but we must likewise cause this word to be publicly proclaimed as extensively and as soon as possible. To erect a church in a city, to collect there a congregation, is to exercise our rights, to establish them in deed, and to place ourselves in a condition to make them respected even by those who have the greatest interest in contesting them. The church at Turin is finished, that of Nice is secured; we desire to be able to build one at Pignerol during the year 1854. We have purchased the ground, procured the plan of a simple, beautiful and convenient building; it will be an *American Church*, of a modest style. There will be a school for boys and one for girls in the basement, and the church will be in the first story. I hope that it will be wholly American, both as regards its form and its character. Would it be impossible for you to obtain, this winter, donations from our generous brethren of the United States, amounting to \$4000 in addition to what you have already collected for Pignerol? This is about the sum which we need, and according to the precept of the Saviour, (Luke xiv. 28-30,) we dare not commence the building without knowing where to find the means to finish it.

Will you be so kind as to beg our American brethren not to forget that it was an Italian who discovered their beautiful “Terrestrial” country. It

* The priests in some countries in Italy, and Piedmont among them, wear the three-cornered hat.

seems to us that since they have it in their power, they ought particularly to aid us in procuring for the poor Italians access to the "celestial."

I perceive that my letter is already of an unreasonable length; be so good as to excuse it. I presume that during the winter you will see a number of those precious friends whom I had the honor to salute in Christ in your New World, so attractive in so many respects. Have the goodness to tell them how I rejoice to reproduce in my memory the features of their friendly countenances, and to recall in my heart the testimonies of their fraternal affection. Receive for yourself, my dear friend, and present to your worthy and excellent colleagues, my thanks and my most cordial and Christian salutations.

J. P. REVEL.

CHAPEL AT ROME.

Rev. Charles W. Baird, after receiving ordination in the month of October, returned to Rome, where he is diligently prosecuting his work as preacher for the American chapel.

View of Public Affairs

Congress achieved but little before the holidays, but since that time it has advanced *in medias res* with more than ordinary dispatch. Several great measures have been brought forward, and there is a reasonable prospect that a good deal of business will be accomplished. Thus far the great subjects entered upon have been: *Rail-roads to connect the Valley of the Mississippi with the Pacific coast; the Clayton and Bulwer Treaty; the Increase of the Navy; and the organization of the Nebraska Territory.* Other and less important questions have had a considerable share of the attention of Congress.

The Legislatures of several of the States have convened, and the messages of some of the Governors are documents of more than usual importance, as showing the progress of individual sections of the country. Everywhere evidences of material prosperity abound. Would that we could report an equal advance in Spiritual matters! And yet there are blessings of that sort to call for grateful praise.

The attention of the country has been arrested to a painful degree by a disgraceful riot at Erie, in Pennsylvania, which for weeks has greatly impeded the travel on the railroads which traverse

that borough, and connect Buffalo and the East with Cleveland and the West. At length the action of the United States Court and the authority of the State were brought to bear on the subject, and order has been partially restored. It is astonishing that men can give way so inconsiderately to their passions and prejudices, and perpetrate, in a moment of excitement, what can never be soberly thought of in future years without the deepest regret.

In several cities there have been disturbances on account of Monsignor Bedini. We greatly fear that if his Eminence does not leave the country soon, he will find his effigy burning in every large town whither he may direct his steps. We sincerely hope that as he has been the *first* Nuncio, so he will be the *last* who will be sent to us from his Holiness—at least, the last envoy that sustains the double character of a political agent and an ecclesiastic.

From Europe the news continues to be interesting and exciting, and must long be so. The war between Russia and Turkey has been going on to some extent, notwithstanding the unfavorable season of the year. The destruction at Sinope of a portion of the Turkish fleet, (several frigates and small vessels, together with some transports,) which had been engaged in carrying troops and munitions of war to the eastern end of the Black Sea, has greatly elated the Russians. The victory has compensated for the losses sustained by their armies in the beginning of the war, in the Valley of the Danube. This unlooked for event has had the effect to induce France and England to send their combined fleet from the Bosphorus into the Black Sea, where, it would seem, it ought to have been long ago and before the port of Sebastapol, if it is intended to keep the Russians in check. There have been battles in Asia, and a severe conflict at Kalafat, but we have few details that are worthy of confidence.

It is evident that if England and the other Western Powers do not succeed this winter in arranging the difficulty between the belligerent nations, there is reason to expect serious times next summer. The great neutral Powers are much averse to going to war for the sake of Turkey; but it is feared that France will, before long, insist upon open war with Russia. Should that occur, who can tell us the results to the nations of the mighty struggle, in which no one will gain more than the enemies within their own bosoms?

A deep sympathy is felt for Turkey in all countries where there

is any real liberty, from the belief that she is in the right. But if it should turn out to be true, as is reported, that a Turk has recently been put to death at Adrianople for having embraced Christianity and for refusing to deny Christ, the fact will do much to change that sympathy into disgust and abhorrence. We think that the great Christian Powers which have espoused the interests of Turkey, and especially Great Britain, are much to blame for not having demanded of that government, *as a condition of their friendly intervention*, that entire religious liberty should be guaranteed to Mussulman and Jew, as well as to Christian, throughout the Ottoman empire. They owed it to their common Christianity to do it. Alas! when shall we see Christian governments, even the best of them, acting as becomes the religion they profess? It may be long before so good an opportunity will again occur for England and France to gain such a concession to the interests of justice and the Gospel.

But our Heavenly Father will order all things well. He is carrying forward his wonderful scheme of mercy and justice in relation to our world, which nothing can defeat. How full of consolation to the Christian mind is this great truth, which the Bible alone reveals to man. What light it sheds on the affairs of this world—of individuals and of nations. Here let us rest.

P. S. As we are going to press, (January 7th,) Father Gavazzi takes his leave of us to return to Europe, and to his "dear Italy," if the way be open for it. He goes in the Pacific, one of the Collins' steamers. Many of his friends accompanied him to the ship. His visit to this country lasted less than ten months. By his lectures, heard or read, he has done much to make our people give their thoughts to some subjects about which very many of them have had much to learn. We are not disposed to endorse or to approve of every thing which he or any other man may say or do, yet we cannot but believe that Father Gavazzi's visit to our country will do much good in many ways. May he live to accomplish much for Italy!

We have not words with which to express the sadness and dissatisfaction with which we have read the account which M. Galliardet has given of the "Soule duels" at Madrid. Whilst we can appreciate the filial ardor of the young man, which led him to vindicate (even in an unrighteous way) the character of his mother—though we cannot see that the provocation was worthy of notice—we are at a loss to conceive how the father could have so far lost all sense of

propriety, and of duty to the Government which he represented, as to quarrel and fight with the French Ambassador. He should have resigned his post as Ambassador from the United States to the Court of Spain before he resolved to fight a duel for any cause. We are led to inquire in what times do we live? Certainly we must be going back to the middle ages, when men can fight duels on account of the *dress* of a lady! And this is done by the diplomatic representatives of two of the greatest nations of the world—both of which boast of their superior civilization!

Movements of Rome.

Whilst our last number was going through the press there was no little excitement in the City of New-York, owing to the fact that the Mayor had caused a Mr. Parsons,—a worthy and zealous man who had for years been in the habit of preaching in the open air on the Sabbath, but always on private ground, it is said,—to be arrested, for fear of a riot. This precaution was taken from good motives, without doubt; nevertheless the step was as injudicious as it was illegal. Mr. Parsons had violated no law; and consequently it was the duty of the Mayor to send a sufficient police-force, if he had reason to apprehend that a disturbance would be made, as had been threatened by some Irish Roman Catholics whom Mr. P. had offended by his remarks the Sabbath previous. It was *protection*, and not *prevention* which the times demanded.

The magistrate who examined the case instantly liberated Mr. Parsons, because he saw that he had been unlawfully arrested. This was far from satisfying the disappointed crowd, many of whom marched past the house of the Mayor to express their dissatisfaction at his conduct, as well as to convince him of their determination to sustain the preacher.

Towards the end of the week the Mayor issued a Proclamation, exhorting the people to be quiet, and setting forth a City Statute made some years ago in regard to street-preaching, but which Mr. Parsons had not violated. The Proclamation was felt to be uncalled for, and consequently it did but little to allay the excitement.

Another Proclamation, in the shape of a "Pastoral," from Archbishop Hughes, addressed to his "clergy" and his "children," appeared on the same day on which that of the Mayor was published.

That remarkable document has done much to open the eyes of the people to the boundless ambition of the prelate, and to the danger to be apprehended from the Roman Catholic Church, should it ever become domi-

nant among us. It furnished the spectacle of a Romish Bishop hastening to the help of the civil power when his help was in no wise needed; and all this in order to show his vast influence over those who profess the Romish faith, and to secure the good opinion of ignorant and ambitious politicians. Besides, his address or letter to his co-religionists, though specious, in reality incited them to acts of violence, in case a pretext for their doing so should present itself.

We are happy to say that this action of his Grace was condemned in the severest terms by the papers of the city. Among those who came out in the most decided manner we may mention the *Tribune*, the *Times*, the *Evening Post*, the *Commercial Advertiser*, the *Journal of Commerce*, the *Sun*, the *Herald*,—in fact almost every paper, excepting the two or three that are Roman Catholic in their character and spirit. Among the religious papers the *New-York Observer*, the *Evangelist*, the *Independent*, the *New-York Recorder*, the *Christian Advocate*, were found where we might expect to find them. Even papers in the interior cities took up the subject. No paper contained anything better than what appeared in the editorial columns of the *Pittsburgh Gazette*.

On the whole, great good will grow out of all this. We think that Archbishop Hughes will pause a long time before he will do such a thing hereafter.

About the same time Cincinnati was the scene of a more terrible excitement. The German Association of "Freemen," resolved to avail themselves of the visit to that city, of Monsignor Bedini, the Papal Nuncio, to testify their abhorrence of a man who had been one of the greatest enemies to the sacred cause of liberty in Italy, and considered the murderer of Ugo Bassi, at Bologna in 1849, by burning him in effigy! For this purpose they assembled at their hall on Christmas evening, and thence marched by Archbishop Purcell's house, (where the Nuncio was a guest,) on their way to the place where they were going to burn the effigy which they had prepared. Just as they arrived near to the Archbishop's house an onset was made upon them by a strong body of policemen, with whom a certain Judge Spooner was to be seen. A great disturbance took place, one man was killed, several wounded, and the Germans dispersed. All this was done, so far as we learn, without any warning being given, such as the laws of the State of Ohio demand, by the order of the Mayor! Of course great excitement took place, and Judge Spooner and more than one hundred policemen were indicted and ordered to appear before a magistrate to answer for their illegal conduct. Nor was the excitement allayed by Archbishop Purcell's sending to the president of the "Association of Freemen" the contemptible sum of \$10, as an expression of his sympathy for the afflicted families. The proffered gift was rejected with scorn. Really it would seem as if Rome—

through her own infatuated course—was resolved to ruin her cause in these United States. What folly to send such a man as Bedini as Nuncio to this country.

It is well that the Pope has appointed his Eminence to be the Papal Nuncio at the Court of Spain. He will feel more at home there. He has been burned in effigy in Wheeling, Philadelphia, Louisville and Baltimore already; and there is a prospect of his receiving *such* honors in any part of our land whither he may direct his steps.

Rome is also getting into serious difficulty in Prussia and Baden, where the insolence of her clergy, and especially her Archbishops, is compelling the Governments to adopt strong measures. In the Grand Duchy of Baden the Jesuits have been ordered out of the country, and every priest who read to his church a certain "Pastoral" of the Archbishop of Freiburg, has been fined ten florins, (or five dollars nearly,) for so doing. This is taking strong grounds. So it will be everywhere. The vaulting ambition of Rome will everywhere over shoot the mark. Rome is cunning enough, but not wise. Withal, she is doomed to destruction.

Juvenile Department.

DIALOGUE No. 11.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Fifth Conversation.)

Willie. Dear Father, you are to tell us in this conversation something about the *Massacre of St. Bartholomew's Day* in France.

Father. Yes, Willie, you may remember that we had reached that point when we stopped in our last conversation. But can you tell me when St. Bartholomew's Day occurs?

Eddie. It is the 24th day of August, and the Massacre, you told us, took place in the year 1572—wanting only eighteen years of being three centuries ago.

Father. The Massacre commenced about midnight, but lasted all of the 24th, and, indeed, more or less for several days, not only in Paris, but in many places throughout France.

Willie. Is it known how many people were killed?

Father. No, my child—at least, not with certainty. It is not likely that the Government, which alone knew anything like the exact number, was very desirous of telling how great it was. It has been estimated variously. The lowest *supposition*, as far as I can remember, was that

30,000 were killed in Paris ; 40,000 in other parts of the kingdom—making 70,000 in all !

Willie. Why, Father ! That was a great many people to be killed in the course of a few days ! There must have been many Protestants in France even at that day.

Father. Yes, Willie ; it is supposed that there were several millions. Indeed, at one time—not long after the Massacre of St. Bartholomew—it is believed that in some parts of the kingdom they constituted nearly half of the population. And what is remarkable, the doctrines of the Reformation not only spread rapidly among the people, through the reading of the Scriptures, which had been translated into French by Olivetan, the uncle of Calvin, but also among the nobles. In no country did the truth spread more rapidly than in France. Lefevre, Farel, Calvin and Beza, were the great French Reformers. The first General assembly of the Reformed Church in France was held in 1559 and had but eleven members. In the year 1571 there was a General Assembly at Rochelle, at which Beza presided, and could count 2000 Protestant congregations in connexion with it. Some of which were large and had several ministers.

Eddie. I think you have told us, dear Father, that Charles IX. was on the throne of France at the time of which we speak. Was he not a son of Henry II. and Catharine de Medici ?

Father. Yes, my son, he was. He was a young and weak prince, and greatly under the influence of his Italian mother. By his oppressive course he compelled the Protestants to take up arms, under the Prince of Condé and Admiral Coligny. Condé was killed in the battle of Jarnac, where, however, the Protestants gained a victory, under the conduct of Coligny. After three campaigns the Government was compelled to respect, in some measure, the rights of the Protestants, or rather to let them alone—for it amounted to little more.

Eddie. This was before the Massacre of St. Bartholomew, I suppose.

Father. Yes, it was, a few years before. In consequence of this temporary peace, or comparative tranquility, the Protestants began again to increase. At length the Queen Mother, the cruel Catharine de Medici, and the clique of bigotted Romanists by whom the court was surrounded, entered upon other schemes for arresting the Reformation and of destroying its adherents. The first measure which they resolved to execute was indeed a bold one, and boldly did they carry it into effect. They made overtures to *Henry of Navarre*, a prince, around whom the Protestants had begun to rally in the hope of one day seeing him King of France.

Willie. Who was he, dear Father ?

Father. He was a son of Anthony, Duke of Bourbon, and *Jeanne d'*

Albret, daughter of Henry, King of Navarre. On his mother's side he was the heir to the kingdom of Navarre, a small state lying partly in the south of France and partly in the north of Spain. It has been absorbed into the kingdoms of Spain and France long ago. The French portion, which was indeed the only part in existence at the time of which I am speaking, was annexed to France when this Henry became king of that country, almost twenty years after the Massacre of St. Bartholomew.

Eddie. But what had this Henry of Navarre, as you call him, to do with that dreadful affair?

Father. I will tell you. He was a Protestant, his excellent mother having instilled into his mind the Protestant doctrines from his earliest years. He was an elegant and accomplished young man—not a Protestant in the sense of being a truly converted man, but rather one from intellectual conviction. He was brave and ambitious, and in after years greatly addicted to sensual pleasures, or sensual vices I should say. If his virtues had been equal to his talents he would have been a most extraordinary man. As it was, he was, through a reign of twenty years, the ablest king France ever had. Well, it was proposed to him to marry "Margaret of Vallois," (as she was called,) the sister of the King of France. This suited his ambition. The marriage occurred in less than a week before the 24th of August, 1572. Many distinguished nobles, together with the brave old Coligny, went up to Paris with him to the nuptials.

Willie. Ah, now I understand. This was a plot to get the leaders of the Protestants in their power.

Father. Just so; never was a scheme better laid. The Protestants were thrown off their guard. The first thing that excited some apprehension was the fact that, a few days before the marriage was to take place, Admiral Coligny was fired at from the window of a monastery, and wounded severely in his right hand and his left arm. The King hastened to see the old man, and hypocritically exclaimed, as he stood by his bedside: "My father, you have the wounds and I have the pain!" But soon the dreadful hour arrived. At midnight the bell of the Church of St. Germain l' Auxerrois began to sound forth the awful signal! The Protestant chiefs were murdered where ever they could be found! The excellent Coligny was one of the first victims. The Duke of Guise and a numerous company surrounded his house. A worthless German, of the name of Besme, entered his chamber, and notwithstanding the appeals of the brave old man: "Young man, respect these gray hairs, and stain them not with blood," plunged his sword repeatedly into the body of his victim, and then threw it from the window into the court-yard. The Duke of Guise contemplated the mangled form, in which life was not yet extinct, in silence; but the brother of the King, Henry,

Count of Angoleine, spurned it with his foot, and said: "Courage, my friends; we have begun well, let us finish in the same manner." But God is just. Both he and the Duke of Guise came to a miserable end in their turn.

Eddie. Did none of the Protestant leaders escape? And what became of Henry of Navarre? A few of the chiefs got notice of the intended massacre in time to fly from the city; but the most of them perished that night or during the next day. As to Prince Henry of Navarre, he was in the Palace, where he was safe in the chamber of his wife. But even he, in order to save his life, was compelled to profess himself a Papist. "Death mass, or the Bastile," were the alternatives which the enraged King set before him. This forced profession he abjured as soon as he got away from these scenes, and for nearly twenty years more considered himself a Protestant.

Willie. Then the King was one of the greatest enemies of the Protestants?

Father. He was, my child; he was a poor, weak bigot; a tool in the hands of the "Guise Faction," as it was called, and *it* was a mere tool of Rome. As to the King, he behaved like a mad-man, and was seen at the windows of the Louvre (the palace in which he lived) with a musket in his hand, and as he shouted to the assassins, "Kill, kill," he fired upon his wretched and fugitive subjects! I have often looked up at those windows, and often passed the house in which it is said the good Admiral Coligny was murdered. But I cannot describe to you, my dear children, the emotions of my heart whilst I endeavored to recall, in imagination, these dreadful scenes! One reflection, however, was uppermost in my mind. It was that there is a Judgment Day in which all men must give an account of such crimes to One who cannot be deceived, and who is able to punish. There *must* be such a Judgment, and there must be a hell in which wicked men will suffer the punishment due to their crimes.

Eddie. But what happened after the Massacre of St. Bartholomew?

Father. The Protestants took up arms again; nor did they lay them down until they had placed Henry of Navarre on the throne of France. But of these things and many more we will speak in our next Conversation.

PUBLIC MEETING IN BALTIMORE.

A very interesting meeting in behalf of the American and Foreign Christian Union was held in the Protestant Methodist Church, in Liberty-st. Baltimore, (of which the Rev. Drs. Stockton and Webster are pastors,) in

the evening of the 9th of December. The Rev. Dr. Roberts, of the Methodist Episcopal Church, presided, and remarks were made by the Rev. Drs. Morris and Hamner, and addresses by the Rev. Dr. Dowling, of Philadelphia, Rev. Stuart Robinson, of Baltimore, and the Rev. Dr. Baird, of New-York. Several excellent resolutions were submitted and adopted.

AGENT FOR WESTERN NEW-YORK.

The Board have appointed the Rev. Sabin McKinney to the Agency of Western New-York, in the place of the Rev. Mr. Gillette, resigned. We ask for Mr. McKinney a kind reception at the hands of the churches and the pastors.

Notices of Books.

ORIENTAL AND SACRED SCENES, from Notes of Travel in Greece, Turkey and Palestine, by Fisher Howe. This is a beautiful volume of four hundred pages in 12mo. with several illustrations, and full of valuable information, conveyed in very pure and agreeable style. Mr. Howe is a merchant of New-York, a man of well cultivated mind and good judgment. He has prepared an admirable work for the Sunday School library, as well as for all persons who desire to know something of the most interesting countries in the East.

JACQUELINE PASCAL; OR A GLIMPSE OF CONVENT LIFE AT THE PORT ROYAL. This interesting little volume has been published by R. Carter & Brothers. It is made up from the French of Victor Cousin, Prosper Faugère, and the late Professor Vinet, with an introduction by the Rev. Wm. R. Williams, D. D. To any one who desires to see how true piety can exist, and with what difficulties it has to contend, in the Church of Rome, this volume will be invaluable. Jacqueline Pascal was the sister of the celebrated Blaise Pascal, the author of the *Provincial Letters*, and like him, was a Jansenist.

FAMILY PRAYERS, by the author of "Morning and Night Watches," is the title of a beautiful volume, also from the press of R. Carter & Brothers. It contains a prayer for every morning and evening during a month, with prayers in the latter part of it for special occasions. We think this volume admirably fitted to do good, and can well recommend it. How many heads of families there are who might use such a volume in the morning and evening service, to great advantage! Many would increase the facility of praying appropriately in their families, even by a frequent and serious reading of this volume.

PERIODICALS. Harpers' Magazine continues to be as interesting as ever. So does the National Magazine—a truly Christian periodical—edited by the Rev. Dr. Stevens. Putnam's Magazine steadily gains ground. It is really *American* in materials and character. Mr. Bidwell's Eclectic Magazine gives us the best articles of the British Magazines in one hundred and forty-four pages monthly, and is cheap enough at the price of \$5 per annum.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th JANUARY, 1854.

MAINE.

Kennebunkport, So. Cong. Ch. and Soc'y. per Rev. G. A. Bowman,	\$20 00
Bath, Central Ch (\$30 of which to make John Patten, Esq. L. M.)	36 00
Portland, High-st. Ch. Rev. J. W. Chickering, pastor. James Libbey, L. M. \$30; Nathaniel Blanchard, John B. Brown, and Ira Crocker, L. Ms. by a friend. \$100. High-st. Circle, by Mrs. E. Tyler, of which from Samuel Tyler L. M. \$30; and John Neal, \$10. \$150 to make John Neal, Esq. Mrs. Sarah Hsley, Miss Sarah M. N. Cummings and Rev. J. H. Turner, L. Ms.	320 00
Bangor, 1st Parish Sabbath School, per Wm. Sandford,	32 00
Hammond-st. S. School to make John Webster, L. M.	30 00

NEW-HAMPSHIRE.

Newport, Cong. Ch. and Socy. by Rev. Edward P. Woods,	9 00
Exeter, 1st Cong. Ch.	19 57
2nd Cong. Church to make Rev. Asa Mann, L. M.	28 15
Bapt. Ch.	2 38
Bennington, Mrs. Deborah Whittemore towards L. M.	4 00
New Boston, Mrs. Stephen Whipple, L. M.	30 00
Mason Village, Cong. Ch.	9 00

VERMONT.

W. Rutland, monthly collect'n in S. School of Cong. Ch. to make Dea. Elijah Boardman and Dea. Luke Ward, L. Ms.	69 04
St. Johnsbury North Ch. balance,	2 00
Brattleboro, Centre Ch.	69 54
West Ch.	19 78
Brandon, Cong. Ch.	17 00
Bapt. Ch.	11 10

MASSACHUSETTS.

East Douglass, Rev. J. L. Maynard, add. for L. M.	10 00
Haverhill, Centre Cong. Ch. bal.	25
West Ch. in part to make Rev. A. Farwell, L. M.	15 00
Framingham, Hollis Evan. Church to make Dea. Edmond M. Capen L. M.	30 00
West Newton, Cong. Ch. to make Rev. Joseph S. Clark, D. D., L. M.	31 00
Newton Corner, Eliot Ch. to make Hon. J. W. Edwards L. M.	37 65
West Springfield, 1st Cong. Ch.	32 14
Springfield, Bapt. Ch.	10 50
Epis. Meth. Ch.	7 00
Chicopee Falls, Cong. Chur. to make Rev. Wm. Wright L. M. \$31 93. Sab. School to make George S. Taylor L. M. \$30.	61 93
North Wilbraham Cong. Ch.	10 00
So. Amherst, Cong. Ch. to make Rev. Jas. L. Merrick L. M.	30 00
West Amesbury, Cong. Ch.	17 44
Chelsea, Broadway Ch.	33 37
East Randolph, Cong. Ch.	25 00
West Randolph, Cong. Ch.	33 04
Shelburne, Cong. Ch. Gent's. Soc'y. \$15 85. Ladies Society, \$9 36.	25 21
Bernardston, Cong. Ch.	1 00
Ashfield, Cong. Ch.	24 00

Seekonk, Cong. Chur'h in full to make Rev. James O. Birney L. M.	\$10 00
Holyoke, 1st Cong. Ch.	8 00
Boston, Mrs. A. Lawrence,	9 00

CONNECTICUT.

Ridgefield, 1st Cong. Church Rev. Clinton Clark,	20 00
Brooklyn, Dea. Moses Clark,	5 00
So. Windsor, 1st Ch. and Soc'y. per Theodore Elmer,	21 50
So. Britain, Oliver Pierce to make himself L. M. \$30. Miss Nancy P. Mitchel, \$3.	33 00
So. Woodstock, Israel Smith in part L. M. per Anna C. Curtis,	5 00
Hartford, Jr-rusha Treat, 3rd payt. for L. M.	10 00
Norwich, First Soc'y. Mrs Thos. Lathrop,	10 00
Hartford, Centre Cong. Ch. in part. Thos. S. Williams, \$200; Calvin Day, \$25; Loy-al Wilcox, \$25; F. Parsons, \$20; Joseph Trumbull, \$40; David Watkinson, \$20; Alfred Smith, \$20; Chas. E. Fox, \$5; E. Fesseiden, \$5; Cauncey Ives, \$5; Wm. M. Judd, \$3; S. Bourn, \$6; Goodwin & Co. \$6; J. Warburton, \$10; R. C. Smith, \$10; D. Wesson, \$10; W. W. House, \$10; Tertius Wadsworth \$10; H. A. Perkins, \$10; C. Seymour, \$10; H. Fitch, 10; W. W. Ellsworth, \$10;	450 00
Pearl-st. (in part) including Roland Mather, L. M.	244 36
So. Norwalk, Cong. Church in part to make Dea. A. K. Nash, L. M.	13 00
New Haven, Additional, College-st. Ch Sabbath School,	16 75
A. Townsend, Jr. \$5; Marcus Merri-man, \$5; G. H. L. of Brooklyn, N. Y. \$10;	20 00

NEW-YORK.

N. Y. City, A Friend,	1 00
Durham, Monthly Collection of 1st Presb. Church,	1 00
Gaddo, Abm. Spear,	2 00
N. Y. City, Crowell Adams,	5 00
Yonkers, Presb. Ch.	29 75
N. Y. City, F. C. Wilcox,	5 00
Yonkers, Hervey F. Lombard, to make himself L. M.	30 00
H. A. Underwood,	20 00
Mrs. Baird, \$5; Henry M. Baird, \$3,	8 00
Boght, Ref. D. Ch.	3 00
N. Y. City, John Rohner,	10 00
Pompey Hill, in part,	7 14
Wampsville,	11 12
Fayetteville, Balance,	9 00
Malone, Balance,	2 00
Hampton, M. E. Ch. bal.	50
Amsterdam, Presb. Ch. to make Rev. M. S. Goodall, L. M.	27 35
Bapt. Ch.	1 00
Deansville, Cong. Ch. bal.	4 40
Jamaica, Presb. Ch. Rev. Mr. Oakey, add.	5 00
N. Y. City, A friend per Dr. De Witt,	5 00
Chester, A friend per Dr. Fairchild,	2 00
N. Y. City, Rev. John N. Lewis for 1853,	10 00
Mrs. Francis Atkins,	1 00
Mrs. Kitchen,	2 00

NEW JERSEY.

Newark, Central M. Ch. to make Rev. Mr. Kenny, L. M.	31 32
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Middletown, 1st Ref. Dutch. Ch. Rev. Wm. Reiley, \$10 part L. M.	\$20 00
New Brunswick, Coll. in 1st Presb. Ch.	32 00
Pemberton, M. E. Ch. (add.)	2 50
Hackettstown, M. E. Ch.	7 50
O. S. Presb. Ch. Rev. H. N. Wilson, L. M.	30 00
Hardyston, N. S. Presb. Ch. Rev. J. Campbell,	12 00
Trenton, O. S. Presb. Ch. in part L. M. of Rev. W. Kirkpatrick,	23 85
Newark, Rev. Wm. Pradley,	10 00
Baskingridge, Alex. McEowen, Esq.	10 00
Clintonville, Reid. D. Ch. to make Rev. N. B. Taylor L. M.	31 50

PENNSYLVANIA.

Coatsville, O. S. Presb. Ch. Rev. Alex. G. Morrison, part L. M.	17 00
Pittsburgh, Liberty-st. M. E. Ch.	83 25
Alleghany City, So. Common M. E. Ch.	26 00
So. Pittsburgh, M. E. Ch.	10 70
Sewickley, M. E. Ch.	13 04
Blackburne Chapel, do.	89
Sharpsburgh, M. E. Ch.	11 05
Pine Creek, M. E. Ch.	7 00

MARYLAND.

Taneytown, S. Sentman, Annuity,	5 00
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DELAWARE.

St. Georges, Presb. Ch. Rev. James C. How in part,	17 50
Delaware City, Meth. Epis. Ch. Rev. Mr. Sumption,	7 25

VIRGINIA.

Alexandria, 1st Presb. Ch.	28 02
Miss Sarah F. Smith, \$5; Mrs. Danforth, \$2; Misses Anderson, \$3;	12 00
Morgantown, Breast Pin from a Lady sold for	1 25

SOUTH CAROLINA.

Robertsville, Isadore Latique,	4 00
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GEORGIA.

Milledgeville, Presb. Ch. to make H. N. Batcheller and D. C. Campbell L. Ms.	62 40
Meth. Ch.	9 50
Bapt. Ch.	2 50
Savannah, George P. Harrison,	4 00
Waynesville, Presb. Ch. to make Rev. Rufus K. Porter, L. M.	31 75
Griffin, Presb. Ch. in part to make Rev. W. J. Keith L. M.	16 00

ALABAMA.

Chunnenuggee, James F. Carter,	2 00
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ILLINOIS.

Springfield, 2d Presb. Ch. per Rev. A. Hale,	\$12 00
Moline, Cong. Ch.	7 00
Rock Island Churches,	8 50

INDIANA.

Hanover, Rev. W. W. Harsha,	21 00
Marion, Churches,	10 00
Crawfordsville, Churches,	25 20
Madison, Sarah S. Burnell, Annuity,	3 00

OHIO.

Harmer, Benj. P. Putnam's, Sabbath School Class,	3 00
Cincinnati, 3rd M. Prot. Ch. in part L. M. of Rev. J. B. Walker,	21 98
Welch Bapt. Ch. part,	2 25
Soule Chapel M. E. Ch. add.	16 50
Marietta, Cong. Church which makes Rev. Thos. Wicks, L. D.	101 50
Bapt. Ch.	14 89
M. E. Centenary Ch.	8 18
Students of Marietta College, in part L. M. of Prof. J. W. Andrews.	2 00
Harmer, 1st Cong. Ch.—Douglass Putnam, Esq. to make Rev. David Gould, L. M. \$30; David Putnam, Senr. \$4; David Putnam, Jr. \$5; H. M. and J. M. Amblin. \$4; Mrs. Fearing, \$1; Dr. Newton, \$2; Mrs. Shaw, \$2; S. Newton, \$3; R. Hayward, \$1; J. Newton, \$5; M. Giles, \$1; J. Fuller, \$1; Sabbath School Class, \$3; all to make Dea. Stephen Newton, L. M.	62 00
Dr. Seth Hart, \$2; Mrs. Eliza Whipple, \$3; D. Putnam, Jr. 25c.	5 25
Dayton, 1st Presb. Ch. (O. S.) which with last colln. makes Rev. P. D. Gurley, L. D. and Job Haines, M. D., & H. L. Brown, Esq. L. Ms.	110 79
Dayton, Wesley Chapel, M. Ch.	25 50
Greenwich, Marcus E. Mad,	2 00

MICHIGAN.

Webster, Mrs. Rebecca Young, annuity,	5 00
Sharon, Cong. Ch.	7 79
Dexter, Meth. Ch.	7 73
Samuel Dexter,	5 00
Jackson, Cong. Ch. to make J. A. Hawley, L. M.	32 65
Bapt. Ch.	8 25
Wing Lake, Presb. Ch.	3 93
E. Bull,	3 10
Ann Arbour, Cong. Ch.	5 32
Clinton, Bapt. Ch.	3 82
Presb. and Cong. Ch.	16 76
Saline, Union Meeting,	3 00

IOWA.

Keokue, Westminster Presb. Ch.	11 09
1st Presb. Ch.	7 00
Davenport, Cong. Ch.	16 00

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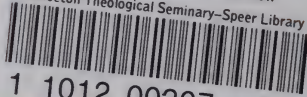
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